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# MARRIAGE COUNSELING AS A MEDICAL RESPONSIBILITY

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Marriage, next to birth, is the most important event in human lives. It is the socially approved method for the propagation and preservation of the race. It is the accepted means of gratification of the most powerful of instincts and emotions. Marriage leads to the establishment of a home and the raising of a family, the recognized basic social unit. The chief attraction of members of the opposite sex is biologic in nature. Boy meets girl, and there ensues a chain of events which includes courtship, engagement, marriage, the building of a home, bearing children, the marriage of children, and retirement, thus completing the social and biologic cycle of a person's life.

This is a purely theoretic summary of a happy marriage. Broadly speaking a good marriage implies the gratification of the needs of each

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party to the marriage. It means working together, playing together, planning together, and participating together in most activities. It means implicit faith and confidence in each other's fidelity, loyalty, and devotion. It means working for the happiness of the partners and in every act thinking of what it will mean to the health and gratification of the partner's needs in their broadest sense. It implies tolerance and understanding, patience and devotion, even in the face of frustrating and disappointing experiences. A happy marriage means a stable family setting for the wholesome emotional development of the children and for the training of the next generation in healthy, wholesome interpersonal relationships. A happy marriage means the establishment of a home where respect for law and order and consideration for the next human's rights and privileges are developed and where a wholesome and healthy attitude to life and all of its vicissitudes may be developed. The password of a successful marriage is "together"—love together, live together, plan together, work together, and play together.

While it is said that marriages are made in heaven, they are contracted on earth and are subject to many mundane influences. The success of any given marriage will be in direct proportion to the degree of maturity of the principals involved. The personality of each individual will depend upon the physical, intellectual, psychologic, emotional, and instinctual development as modified by home environment, education, and training and integrated into one functioning unit. The degree of maturation of each component of the personality will reflect upon the behavior of the individual possessing such a personality in response to the demands of the environment in which he functions. The amount of femininity present in the woman and the amount of masculinity in the man will also influence the character of the marriage. Any defect of disturbance in the development of maturation in any of these personality components may cause a disturbance in the marriage and unhappiness to the contracting parties.

The historical mission of the physician has been to relieve human suffering, to restore health, and to prolong life whenever possible. Since any disturbance in marital relationships may cause extreme misery and suffering, it is the function of the doctor to deal with and relieve that suffering. From time immemorial, the family physician has been the family friend. Not infrequently he has brought the contracting parties into the world and has watched them grow from infancy to childhood and to adulthood. He may know the home from which they come. Not infrequently he is cognizant of their strength and of their weakness, their assets and liabilities. For that reason, he may be called into consultation whenever unhappiness ensues from a disturbed marriage. Thus marriage counseling is truly a medical responsibility.

Marriage counseling may be premarital and, therefore, prophylactic or postmarital and, therefore, therapeutic. This is consistent with the general duties and responsibilities of the medical profession. In discussing the

subject of marriage counseling, we naturally are faced with the following questions: Which people require counseling? What are the chief problems that generally face people and for which they need help?

In premarital counseling it may be either the parents of the principals who may seek the doctor's advice and opinion about certain problems. Parents are frequently disturbed over the background of the intended son-in-law or daughter-in-law. They generally are worried by the history of a case of mental deficiency, neurologic or psychiatric disorder, or of epilepsy in the family. Every physician will recall the frequency with which parents are faced with these questions and the disturbances that are caused by such situations. It is always advisable to explain to them the real nature of these various diseases and to assure them that the hereditary factor is not a clearcut or a proved one and need not necessarily be a cause for preventing the marriage. Lay people have strange notions about the hereditary aspect of cancer, tuberculosis, diabetes, and other chronic disorders. It is, therefore, advisable to inform them of the true nature of these disturbances, and to assure them that they need not be hereditary in character and that it would be unfair to break up the marriage because of the presence of such chronic disorders in the family of any of the principals. The young people themselves may consult a physician for this very same reason but chiefly at the instigation of the parents or some other relatives.

However, the physician should be able to recognize that some disorders such as hemophilia, and certain neuropsychiatric diseases such as post-encephalitic Parkinson states, and early schizophrenia, or serious glandular disturbances such as hypogonadism may cause serious disturbances in marital relationships, and he should exert all his effort to explain the seriousness of these conditions. The angelic look that frequently masks early Parkinsonism or schizophrenia may mislead either of the participants of the marriage and make them believe that that person is an exceptionally high type of individual, whereas in reality that person is the victim of a most handicapping chronic disease. There is a definite group of people suffering from certain somatic and emotional disorders that should be discouraged from getting married; at least these diseases should be candidly discussed when the people insist on getting married.

From time immemorial love has been regarded as the impelling force of marriage. There is considerable truth to the statement that a marriage based on love has a greater chance for happiness and stability than those that are contracted for other reasons. Love, like electricity, defies definition, and yet both are real. Sex and love are not synonymous, but sex does comprise a great part of love. Love means sex plus mutual respect, inspiration, help, and cooperation. It means mutual sharing of joy and of sorrow, of achievements and of disappointments, of success and of failure. It means more than that and more than words can describe. Freud said that a normal love life is the best preventative of a neurosis.

Until the end of the first world war, sex and what it implies were seldom discussed in public. It was a matter of poor taste to do so. It was taboo even in scientific circles. Following World War I there occurred powerful changes, political, social, and economic, that may be designated as revolutionary in character. There has also been a similar change in the attitude toward sex. In a large measure it is due to the emancipation of womanhood and the role that women have assumed in every field of human endeavor. For a long time it was thought that only men could enjoy sex relationship and that women must be acquiescent and passive partners in the act. Doctors had long recognized the fallacy of such an assumption, but very few dared to express themselves openly on the subject. Sigmund Freud was among the very first to prove that women are just as human as men and that they too crave gratification of their instincts.

The appearance of the Kinsey reports has had tremendous cultural and medical implications. These reports brought to light certain facts which have been known to the medical profession but have been rarely discussed openly. Basically these reports are truly scientific contributions and should be read by all intelligent people. They show that sexual relationships will occur wherever men and women congregate and whenever opportunities present themselves. Furthermore, they do describe certain differences between men and women. Thus they indicate that males develop the greatest virility at about twenty, and then it declines. In the female, however, the sexual peak is reached between thirty and thirty-five and is retained for a longer period than in the male. They have also pointed out that sexual gratification in men comes on with puberty and five or six years later in women. These differences in sex gratification may prove a source of discontent and unhappiness in married people; particularly is it true when there is a great difference in ages of the married couple. Generally the husband is older than his wife by five or six years, and at the time of the marriage he has long passed his peak of sexual power, while the woman has not yet attained it.

The act of defloration in the female may set up a chain of reactions either for a happy and satisfying sexual marital life or for a frustrating and disappointing one. Hence, it is a matter of practical value for the physician to discuss this subject with the engaged couple and explain to them the basic anatomic, physiologic, and psychologic implications of the act. Sex can be beautiful, and in most marriages, despite statements to the contrary, it is a gratifying and happy experience. Frigidity and impotence are certainly problems that come within the sphere of responsibility of the doctor. Not infrequently, it may be necessary for the general practitioner to seek the advice of the psychiatrist, obstetrician, gynecologist, genitourinary specialists, or the endocrinologist to help him solve these sexual problems. It must be remembered that in giving advice relative to sexual adjustment, the physician should at all times respect the various religious views on the subject. There are certain religious groups who

have definite rules and regulations regarding sexual relationships, and the physician should always respect them.

It has been said that propinquity is the best matchmaker; certainly it is the greatest stimulus for sex relationship. Wherever men or women are denied sexual relationships for one reason or another and are thrown into association with members of the opposite sex, extramarital relationship is bound to happen among a certain number. This is equally true whenever marital sex relationships are frustrating and disappointing. Thus anything that tends to keep the husband and wife apart or cause prolonged separation, or whenever one or the other is thrown into continuous association with some member of the opposite sex, extramarital relationship is bound to occur, and this may become a disturbing and often a disrupting influence in marriage.

The previous training and experience, and especially home influences, of either of the marital partners modifies considerably the relationship of the people. Thus if either of the principals come from a broken or unhappy home where love and understanding have been denied, and whenever guidance and discipline have been neglected, emotional instability is apt to be present and marital adjustment made difficult. There is considerable difference of opinion in reference to the influence of premarital sexual relationships of women on their marital stability and happiness. There is one school of thought which maintains that such activities are expressions of emotionally unstable and insecure individuals. These individuals are unable to curb sexual stimuli or control sexual temptations when they arise, and they will be unable to manage temptations that may present themselves later on in other fields of human relationships. My own experience in dealing with many neurotic and psychotic people, especially those in the involutional period of life, has led me to conclude that premarital sexual activity by females leaves a blight on the emotional part of their personality. Moreover, these activities are a source of emotional conflict. At least a great many of these patients constantly speak of these acts and with considerable feelings of remorse.

On the other hand, there is another school of thought which insists that premarital sex activities by women may prove helpful in assuring a more satisfying marital sexual relationship and thus contribute to the development of family stability. They mention the case histories in the Kinsey reports and the views of the authors of these reports to support their own views. This school of thought says that we are now undergoing a revolutionary change in sexual morals. It may be well to call attention to the fact that change and progress are not synonymous and that all that is new is not necessarily good, nor all that is old necessarily bad. We must not ignore the lessons of history. We should recall the consequences of the New Order which the Nazis tried to establish in the 1930's and what the Japanese war lords produced by their New Co-Prosperity Sphere in Asia.

The Ten Commandments are old indeed, and yet they comprise the greatest mental hygiene code and the best set of rules and regulations for ethical human relationships ever produced by mankind.

There is a fashion in marriage just as there is a fashion in clothing and other social phenomena. Thus it is now fashionable to marry young. In a great many instances the wife continues to work until the husband is able to earn a sufficient income to support the two. Not infrequently, even if there is a good income, the wife may continue to work because she finds it too much of a bore to be idle. It is important that people about to contract a marriage should discuss the economic situation with their parents or with a marital counselor. They should be taught the value of a family budget and make arrangements for a practical distribution of available funds so that the latter may be utilized to the greatest advantage. While it is claimed by some that the economic factors may cause serious marital problems, it is hardly proved by factual evaluations of the situation. Human beings are commonly faced with economic problems, and the mature individuals will meet these problems as they do any others. It is the immaturity of the people that is responsible for their failure to face the economic problems realistically and effectively. The way people met the problems arising from the economic depressions was dependent upon their emotional stability and maturity rather than upon the economic deprivation that they may have suffered.

It takes money to establish a home. Homes are now scarce. Few newlyweds are able to establish their own homes, and not infrequently they must live with in-laws. In this setting there is an opportunity to practice wholesome, healthy interpersonal relationships by each respecting the rights, responsibilities, and privacy of the others and by offering help without being officious. In some families the mother-in-law presents a real problem. She may try to dominate the activities of the newlyweds and to regulate their marital life, which may cause serious problems if not met adequately and realistically. The physician is in an excellent position to recognize the earliest signs of irritation in some of the members of this particular group and to institute remedial measures immediately. A frank discussion of the subject with the mother-in-law may in many instances prevent a serious marital disruption. This does not mean that there are no mothers-in-law who are of real help to the couples; on the contrary, most of them are very understanding and helpful.

It is fashionable now to have children in the early years of marriage, and frequently the reproductive period is terminated before thirty or thirty-five. Thus a large number of women have considerable leisure time as the children grow up. They may become so bored with their idleness that they become extremely neurotic and make unreasonable demands upon their husbands which the latter may not meet, and they may even seek compensation in extramarital affairs with other men. On the other hand, there are some

women who are so tired with their household duties and activities that they are exhausted at the end of the day and, therefore, cannot give the emotional outlets to their husbands; this may be a source of marital discord. Modern urban life makes unusual demands upon people. The husband may be away all day working at his profession or occupation. He may come home tired and fatigued and may not give the expected attention to the wife. These are matters of practical concern to all interested in the preservation of the family life. Hence, in early marriage both the husband and wife should learn to participate jointly in communal affairs and religious and charitable endeavors and in civic enterprises. Religion tends to foster an optimistic and healthy outlook on life and is a cementing influence on family relationships. The man who is a member of a church and attends its functions regularly is apt to be a solid citizen, a loyal husband, and a devoted father. Attendance of religious services by the entire family is a great builder of morality and of morale and tends to create considerable emotional stability and security.

Continuous work tends to become a most enervating influence. Therefore, it is important for all human beings to engage in some form of diversion and entertainment. It is imperative that both husband and wife should have some common form of diversion. When young husbands spend their week ends in some athletic activity or when the wealthy husbands spend their week ends on the golf course and leave their wives at home with the children, there gradually ensues a sense of frustration and disappointment in the wives that contributes materially to unhappiness in family relationships. Therefore, early in their marital life they should plan for mutual participation in some sort of entertainment, play, or other activities. Surely, the vacation should be shared by both and with the children when they are young.

It is truly amazing how congested are our highways on week ends. So many people are on the move on Sundays. It is sheer rationalization to explain this phenomenon as the desire of people to go to the country or to places of amusement on week ends. There is much deeper psychologic meaning to this. Symbolically, the home is feminine and the automobile masculine. May not the automobile and the home take over the age-old struggle between masculinity and femininity for the control of the family? This exodus from the home on week ends is truly a national week-end neurosis which afflicts a large segment of our population. The Sabbath is for rest, prayer and meditation. Apparently the golf course is competing with the church for the possession of some people's souls. The good old-fashioned observance of the Sabbath, in all of its implications, may prove a strong force in fostering stable families and establishing satisfying and productive marriages.

Very early in life the husband and wife should learn to discuss each other's problems. The husband should discuss his day's activities, his business and professional work, and inform his wife of the changes that

have occurred, of innovations that have been instituted, and of plans that are being made for the expansion of his professional or business interests. He should discuss with her his frustrations and his disappointments. This should be instituted early in marriage so that with the passing of years it will become habitual and a truly cementing influence. Too often is the wife kept ignorant of the husband's financial status, of his professional, business, or vocational interests, of his accomplishments or disappointments. Occasionally, the wife, who may also be a career woman, may come home tired, may ruminate about her day's work, and is unable to meet the husband in a manner expected by him. Occasionally some women become immersed in community projects or civic and charitable activities. They may be as actively occupied in an amateur way as the career women in a professional way. In either instance they eventually drift away emotionally from the husband and from the home, especially at the time when the children have grown up and the home no longer needs their continuous attention. Thus a stage may be reached where they find different and often conflicting interests so that they seldom meet each other except when they come home to sleep. Eventually the flame of love may die out, and they may turn to others for the attention or affection that their spouse fails to give.

I have intentionally omitted discussing neurotic conditions in the husband or in the wife that contribute to the unhappiness of either one of them and which may eventually lead to the disruption of the marriage. It is in itself a chapter that would take too long a time to discuss in this brief communication. Suffice it to say that the general practitioner in coming into the homes of people may detect changes in marital relationships that he may recognize as menacing to the stability of the marriage. Often he is informed of it by the husband and more often by the wife. He should try to institute therapeutic counseling if it is within his professional skill, or he may send them to some psychiatrist in whose ability he has confidence. Not infrequently psychotic behavior manifests itself in such a subtle manner as to escape early detection. However, the family physician commonly notices this change and may encourage the husband or the wife to seek psychiatric help for his or her respective problem.

Society at large is discussing the increasing incidence of delinquency and criminality. Juvenile delinquency is truly the expression of parental neglect and generally is the result of broken, deserted homes or of overindulgence on the part of ill-informed parents. The home is the place where physical and emotional maturity is developed, where the child learns the basic principles of a healthy and wholesome interpersonal relationship, where he learns to respect law and authority, and where he is guided in a pattern of behavior that will be acceptable to the environment in which he circulates and will gratify his own instinctual needs and desires. The home is the place where constructive discipline is contributed to the development of wholesome and happy personalities. The stable home is the result of a happy marriage. The home is the place where the family engages in co-

operative living and where certain traditional customs and rituals prevail that play significant roles in the family's stability and have a tremendous influence on the success or failure of the marriage.

The family meal is truly a cooperative family project in which all members of the family participate and which offers an opportunity for good or bad interpersonal relationship. The dining room is the most common place in the home where the family congregates, where all participate in a common activity, and where the family is periodically held together for a definite period of time for physical and psychologic expressions. In some homes the family meal is but a means of refueling, where the food is gulped down, and then the members of the family run away to their respective fields of interest. Occasionally at the family dinner there is a good deal of bickering, nagging, and criticizing, and some members of the family may leave in anger or in tears. On the other hand, in many homes the family meal is a real occasion for wholesome exchange of ideas and experiences and for intellectual discussion of interesting subjects, each member contributing his own thought on the respective subjects. Furthermore, certain rituals, such as starting the meal with a prayer, furnish an atmosphere of calmness, security, and relaxation, which not only aids digestion but may also prove a prophylactic against gastric and duodenal ulcers. It is at the meal table that not infrequently anniversaries are celebrated, birthdays recalled, and wholesome rules of etiquette observed.

The family patterns of conversation in the home may contribute materially to the success or failure of a marriage and to the stability of the family. Language is the means of interpersonal communication, the expression of thoughts and of ideas, the method of suggestion, persuasion, stimulation, encouragement, or of the opposites. In a well-conducted home the conversation generally deals with the accomplishments, achievements, successes, or failures of the different members of the family, or current events, of plans or projects for the future, and of stimulating discussion of subjects of common interest. Each member of the family is given the opportunity to express himself and is allowed to give his opinion on every subject without any hindrance or interference of any kind. In such an environment respect for elders, for law, and for government is developed. Furthermore, it is the chief way of training youngsters in self-discipline and in the observance of the rights and privileges of others. Freud has long pointed out that the development of the super-ego, or the conscience of a person is through the incorporation of the prohibitions of parents, teachers, and elders, so that eventually this conscience takes over the disciplining, guiding, and prohibiting functions of the parents and teachers.

In many homes domestic animals make a significant and important contribution to the mental hygiene and stability of the marriage. In rural communities domestic animals play a great part in the sex education of the young. This is equally true, but to a lesser extent, in urban communities. Children notice the difference in the genitalia of the male and female dogs.

They hear discussions regarding the behavior of dogs, and they gain insight into the subject of mating. They learn where puppies come from. Dogs are outlets for our affections. They are good friends of children and of old people. A child coming home from school is always greeted by the dog, even though his father may be away to business, or the mother may be occupied with some outside activities. People can love dogs without any inhibitions and without any shame. They can always scold the dog and react emotionally without any retort on the part of the dog. Dogs offer practical lessons in caring for the weak and the dependent. They afford companionship to many if that is denied by uncontrolled circumstances. President Roosevelt's complaint about the treatment that his dog Fala received from the President's political enemies had a deep emotional and prompt humane response. It is significant that very few teen-age delinquents have had dogs as their household pets. To a lesser degree, cats, birds, and even tropical fish have a definite and salutary emotional influence on the home and the members of the family.

Entertaining friends and visiting others are means of enriching our own emotional lives and of contributing to the happiness of others. In many instances all members of the family participate in the preparations for the entertaining of friends and of visitors. Visiting other people enables us to compare our own ways of living with those of others and may prove a source of enrichment of our own personalities. They are definite and positive contributions to the family's stability and to marital happiness. In certain homes the family has regular weekly or monthly meetings of the different members of the group to discuss matters of common interest and problems that may confront some of its members. Each problem is presented to all, and each one attempts to contribute to its solution. These meetings have been prevalent in the early immigrant groups, and now their children and grandchildren have formed family circles, such as cousins' clubs, to continue these most desirable meetings.

## Summary and Conclusion

The stable home is the result of a happy marriage. A happy marriage is the result of a harmonious relationship between two mature people. Marriage is the greatest institution of civilized man. Hence, marital counseling is a constructive and necessary discipline. The family physician, by virtue of his traditional mission to heal the sick, to relieve human suffering, and to prolong life, is qualified to institute marriage counseling both as a prophylactic, premarital, as well as therapeutic, postmarital measure. He is best qualified to call on specialists in other fields of medicine such as the obstetrician, the gynecologist, the endocrinologist, the genitourinary surgeon, and the psychiatrist whenever their special skills may be required in any given situation. Not infrequently, he will do well to get the cooperation of the minister, the social service worker, and other professional people to help him in many marital problems.

# THE COUNSELOR IN THE PULPIT

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The Christian minister who learns the art of counseling is equipped to increase the effectiveness of his pastoral work many-fold. Nevertheless, no matter how well he understands the techniques of helping individuals, unless his public messages win the confidence of his hearers, it is not likely that there will be many troubled parishioners who come to his counseling room.

If we are wise, therefore, with proper discretion and with delicate subtlety, we will at times refer to the deeper needs of individuals. Of far greater importance, however, is the fact that our public messages and our personal spirit should appeal to our parishioners. It is then that they will eagerly seek aid from us, since they learn they can believe in, and trust, us.

## Knowledge of Need

Of course, our ability to do this is dependent on our knowledge of contemporary conditions and our understanding of their influence on individuals. Two World Wars in one generation plus a social revolution have radically changed human relationships in unnumbered ways. During this time, the tempo of life has been speeded up beyond our capacity to adjust to it happily. All this has had a devastating effect on the minds and nerves of people. Simply to indicate that we are familiar with these facts is not enough. We must be able to grasp their significance.

As we have often been reminded, social peace can never be permanently achieved so long as individuals are engaged in civil war in their own minds and hearts. Only those who manifest the kind of insight which discloses this knowledge may anticipate having people come to them for personal help. Our pulpit messages must reveal moral understanding and delicate spiritual sensitivity which create confidence on the part of those who turn to their pastors for aid.

## Characteristics of the Christian Counselor

At least to some degree, every well-trained minister is familiar with the personal equipment necessary for the counselor. Because of his high

evaluation of these essential qualifications, he cultivates them diligently. His methods for indicating this will include the use of homiletical material that magnifies these characteristics, as well as the portrayal of a gracious attitude and spirit.

Our messages will clearly disclose a Christian faith that springs from personal experience. Religion, as we present it, will be much more than the accumulated spiritual wisdom and ethical principles which have come down to us across the centuries. Again and again we will emphasize the necessity for faith in a God who is like Christ. In this way we can help our hearers cultivate a trust akin to that which characterized Christ himself. Dealing with people who have lost hope, we will discuss various methods by which confidence can be recovered. So, a pastor's faith based upon religious reality makes it easy for those who worship regularly in his services to seek aid in his conference room.

Consequently we not merely talk about love that is Christly; we so reveal the spirit of sincere friendliness that people who hear our sermons will become aware of religious reality. They see that our lives are touched with that deep concern for human welfare, so vividly described by St. Paul in the thirteenth chapter of First Corinthians. A highly skilled surgeon, who uses good anesthetists, may have many patients primarily because of his medical knowledge and his scientific efficiency. As counselors, however, our effectiveness can be demonstrated only to the degree that we appeal with sincere friendliness to people.

This gracious spirit is more than simply a kindly attitude. It goes far beyond, and is much deeper than, the art of winning friends and influencing people. It has to do with genuine regard for the well-being of others. It is affection that is sincere and intelligent. It faces toward, and reflects, the devotion demonstrated in the life and death of Christ.

Believing that they will find pastors who know the art of listening with understanding, our parishioners will come to us with confidence. They may not be sure that we can diagnose their mental confusion, or analyze their spiritual ills, but they will be convinced that our attitude will make us sympathetic listeners.

Certainly our messages will include references which disclose our knowledge of both personal and social psychology. This familiarity with these areas of study does not become an academic display of scholarship. Rather, our training will be manifested in illustrations and insights that are included in well-planned sermons which are helpfully and wisely presented.

Thus we subtly indicate that we have some knowledge of the supreme importance of uncommon common sense in dealing with those who are disturbed mentally and emotionally. As Theodor Reik has pointed out, "There are certain problems that can be solved by common sense and logic . . . but

they are not the most important problems that face the psychoanalyst."[1] Nor are they the most important problems that face the preacher, or the counselor, or the pastor who becomes a counselor. The really vital matters require spiritual sensitivity. This necessarily means that in our discussion of various religious themes we make it unmistakably plain that prejudices and emotions do not control our thinking.

Furthermore, as we preach, our attitudes will disclose that we are pliable and flexible to the degree that circumstances and techniques require such characteristics. Intolerance, which is the result of immaturity, will never be portrayed in the pulpit. Homiletical material which emphasizes patient persistence reveals in a practical way the requirement of clear thinking and spiritual insight on the part of the minister who is an effective counselor.

### Integration

Complete integration of the individual is the Christian counselor's ultimate goal. Often, however, it is necessary to seek this by means of ascending levels. It requires skill to encourage people with thoughts of lesser attainments without suggesting moral or spiritual compromise. Nevertheless, by means of this ability one promises hope to those who despair. The wise counselor suggests decisions immediately necessary. In succeeding, upward steps, one is restored to partial mental and spiritual health before complete integration, or salvation, is experienced. The wise preacher takes into consideration various levels of mental, ethical, and spiritual development. John Wesley must have been thinking of this when he talked about "The Repentance of Believers."

The counselor must be unshockable, if he leads those who seek his aid toward integration. This requisite of mental maturity will be manifested not merely in one's pulpit messages, but by attitudes which indicate unmistakably that he knows he too is a fellow sinner along with those who seek help. By realizing that we can never be pharisaical if we are effective counselors, we cultivate mental and spiritual rapport with our people by means of our pulpit ministry. Our eagerness to understand must ever be evidenced so whole-heartedly that our hearers are aware of it.

Therefore, we are never *surprised, disappointed, discouraged, shocked,* or *disgusted.* These terms and the attitudes they disclose create fear on the part of those who come to us troubled. Furthermore, when we reveal that we are shocked or surprised, we manifest that we lack the objectivity necessary for diagnosis. Our sermons confirm the fact that we are sufficiently understanding to have something of the spiritual insight of Christ.

### Emotional Stability

Emotional stability is obviously a requisite of the counselor. If the

[1] *Listening with the Third Ear;* Farrar Straus and Young, New York 1948, p. 192.

minister has an earnest desire to help people personally, he will so preach that it will be evident to all that he is one who thinks with a clear mind, and not with nervous confusion.

Certainly, as counselors, our judgments cannot be clear so long as we are swayed by emotional disturbances which are the result of ill will. "Forgive us our trespasses as we forgive those who trespass against us," and "I say unto you that you are to forgive seventy times seven" are vivid portrayals from Scriptures of this essential Christian characteristic.

Any successful counselor, moreover, cultivates confidence by never betraying his patients. Constantly with humility this requisite is developed. To boast of this virtue would be defeating our purpose. It is far more important that we demonstrate this basic rule of counseling by never using illustrations that betray the trust of patients. A few years ago a man who wrote a book disclosing the secrets of his parish found it necessary to leave the section of the state in which he had formerly rendered effective service.

Any personal illustrations should always be set in the pattern of generalizations, thus making it impossible for a congregation to recognize those related to the incident. Apropos of this, it is well at times to refer to the fact that most states have laws that guarantee priests and ministers the right never to divulge facts that have been spoken to them in confidence.

### The Power of Prayer

Above everything else, the Christian counselor is a man of prayer. He learns *how* to pray. Even more vital, he understands the importance of preparing himself for each conference with prayer. Since he cannot stand in the pulpit and announce: "I am a man of prayer," the minister adopts techniques which create trust on the part of his congregation. His attitude and spirit will say: "Depend upon me. Trust me. Come to me for aid without fear." Our sermons disclose preparation with prayer. Our people will feel that each message is sacramental. Our appreciation of the highest and the holiest spiritual relationships will be indicated by our choice of homiletical material.

### Content Which Cultivates Confidence

What we preach should create trust, and promise help by its genuineness. Although many of our people in mental perplexity and spiritual confusion may not know it themselves, they are seeking Reality. We can meet their needs as we ourselves become aware of the spirit of God in our lives. It is then that we identify ourselves with the Highest, and, in our pulpit ministry, manifest the ability to transcend the law, to rise above earthly distractions and experience communion with God. Serenity of mind, resulting from a deep desire for fellowship with God, must be constantly cultivated by all who anticipate becoming counselors.

Our philosophy and theology will, of course, make our hearers conscious of the power of the Divine Spirit. Some materialistic psychiatrists may aid people temporarily. There are critical issues, however, which they can never handle. They do not know what to do with death. The Christian minister is able to refer to death with the authority of the Scriptures, the interpretation of the life of Christ and with the personal re-enforcement of his own inner assurance. Indeed, remembering that the one purpose of the Christian counselor is to lead individuals to Christ and leave them with him, each of us will choose the material which accomplishes this purpose.

Mental quietude and spiritual peace are specifically stressed. Unreasonable hurry and overcrowded schedules result in the loss of our souls. Those who do not agree with a statement of Bertrand Russell are, nevertheless, arrested by his assertion that we are now suffering not from a decay of theological belief but from a loss of solitude.[2] So, by means of various techniques and a variety of illustrations, we teach our people "to relax, to realize, and resolve."[3]

## Self-Knowledge

Because it is a requisite for spiritual understanding, all reasonable cultivation of self-knowledge is a necessary preparation for counseling experiences. No matter what other kind of strength we possess, if we lack self-knowledge and intellectual poise, we are incapable of facing life steadily and seeing it whole. Paul understood this when he exhorted: "Examine yourselves whether ye be in the faith" (II Corinthians 13:5). This is not morbid introspection; it is needed information, and wholesome understanding of ourselves.

Our sermons should help people gain knowledge of themselves. By depicting the dangers of daydreaming, we show that those who indulge in fantasies waste their energies. They imagine what they want to become when they should be using their resources in accomplishing their highest purposes. This, indeed, is the sin of those who are most persuaded to commit themselves to great character, but who refuse to go beyond, or give up, mental and emotional indulgences.

Quite logically, we can depict how most alibis reveal conscious or unconscious failure. Confessing our faults is more difficult than offering excuses for them. Too many of us are like the man who, when asked if he ever gave serious thought to his faults and failures, answered too glibly. Immediately he replied that such contemplation of his shortcomings invariably caused him to fall asleep! Only a few have the courage to face themselves with the attitude of Lincoln, who requested his artist to "Paint me with my moles."

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[2] J. F. Newton: *Life Victorious;* Revell, New York, 1948, p. 64.
[3] *Ibid.,* p. 65.

In the sermon that provokes self-knowledge we can also discuss the almost universal desire for attention, and the subconscious longing for power. Literally millions try to do whatever will make others notice them and applaud their acts. Lincoln once declared that if a certain general had known what a big funeral he was to have, he would have died much earlier!

The wise Christian minister also stresses the importance of self-knowledge by describing the meaning of overassertion and underassertion. The clerk who "explodes" at the baseball park is indulging in the former usually because of his inferiority complex. When we shout into the telephone it is often an indication of the same feeling. Underassertion is just as serious a matter. Dickens has a character, Uriah Heap, whose very name has been associated with the art of "glorifying one's inferiority in order to use it as a foil to win what one deeply desires."

Infantile regression is such a common fault that we have an over-abundance of material which painfully reveals how immature most of us are. Among other scholars in the field, H. A. Overstreet has written several books dealing with this theme in such a popular style we can follow the principles with ease.

So, too, sensation can be presented as one of the compensations which thousands of young people seek by means of misconduct, crime, and a release of emotional tensions. Many indulge in abnormal excitements because they are not "grown." Lacking mental maturity, they seek every possible physical and nervous stimulation.

Only as we know ourselves will we be able to manage our moods or deal with any serious difficulty. Self-knowledge is not easily gained, but Christianity demands that we understand ourselves, as well as our fellows and their needs.

### Peace of Soul

It logically follows that there is never any permanent peace without spiritual poise. Yet, because human nature is so complex, before they are aware of what is happening, many individuals become divided personalities. This is the result of failing to follow the direction of enlightened moral judgment. When Huck Finn said that his conscience took up more room than all the rest of "his insides put together," he graphically described how vital the sense of right is to human welfare.

So complicated are we, that there is no ultimate solution for any personal problem until we experience harmony between the subconscious and the conscious. Jesus was entirely right when he insisted that we must be born again. He meant that our subconscious must be in harmony with the will of God if we happily, spontaneously desire to follow the will of

the divine. "The soul is a wide country," says Schnizler.[4] Interpreting the implications of this, we discuss habits of thought, showing how invariably they are related to action. "As one thinketh in his heart so is he" (Proverbs 23:7). Sensing the impact of this, St. Paul urged his friends in Philippi: "Think on these things" (Philippians 4:8), as he enumerated the finest thoughts possible for any human being.

In the pulpit, as in the conference room, the Christian minister confirms his belief in divine guidance. Fully appreciating the tremendous importance of personal integration, he will remember that his is a many-sided profession. On one occasion he is prophet; on another, priest and pastor; on still others; evangelist and counselor. In all these experiences he himself must be so well integrated that his personality promises harmony of heart and of mind for those who eagerly seek his aid.

By dealing with dangers and difficulties which are universal, the Christian minister will not merely be appealing to all in his congregation; he will be making it possible for people to come for conferences concerning these very problems.

## Fear

One of these, fear, is so widespread that some have declared that it is "an instinctive emotion." Certainly it seems almost innate. Paradoxically, it should make for efficiency in every area of life. The surgeon who is without any fear whatsoever would hardly be equipped for delicate and critical operations. Only the airplane pilot who has fear of failing to follow the directions from the tower assures safety for his passengers. When Angelo Patri says, "education consists in being afraid at the right time," he underscores the same truth. E. E. Marett, the English scientist, summarizes the basic truth this way: "The function of fear is to induce a needful caution."

Herbert Gray gives this a slightly different emphasis when he writes of his experience in the trenches during World War I. There, he declares, he met only two kinds of men: "Those who conquered fear and went on with their work and those who were conquered by fear. I met none who did not know fear."[5]

When the preacher also distinguishes between fear that paralyses and fear that instructs, he moves up to the higher level of spiritual experience. Thus he is able not merely to depict the difference between anxiety and fear, but also to explain why "the fear of the Lord is the beginning of wisdom."

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[4] Theodor Reik: *Listening with the Third Ear;* Farrar Straus and Young, New York, 1948, p. 173.

[5] *The Secret of Inward Peace;* Macmillan, New York, 1948, p. 43.

Mr. C. J. Hambrough, Norwegian delegate to the League of Nations, must have been thinking of this when he summarized the failure of the League in these cryptic and cutting words: "In Geneva we have every fear but the fear of God." The minister can effectively demonstrate how intricately involved are personal disintegration and international confusion. Fear of doing wrong may, indeed, force us into the path of right. Facing a guilty conscience should lead us ultimately to Christian salvation.

With this in mind, we may anticipate the Advent Season, or make it meaningful, by using texts like this: "Fear not; for behold I bring you good tidings of great joy" (Luke 2:10). Other relevant Biblical material which always thrills, excites, and challenges would include: "Fear not, I am the first and last. I am he that liveth, and was dead; and behold, I am alive for evermore; and have the keys of death and of hell" (Revelation 1:17). These words came to a man when dread of the Roman Empire was so pronounced that he felt compelled to use an allegorical term in describing the conquerors of his country. Always the danger of greater oppression, as the result of any criticism, haunted the Jews.

Eventually we teach our hearers that cure for fear goes beyond managing it. Indeed, the Christian learns to master this enemy when he lives himself with *The Master*. Thus without bitterly opposing erroneous philosophies, we show how all of us must deal positively with everything which disturbs us and tends to make cowards of us. Prayer brings us confidence. Faith is a force that destroys fear and the sense of futility.

We guide our people to the New Testament, to the teachings of Christ, whose invitation is all-inclusive: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Preparing them for this gracious spiritual experience, we remind them that, centuries before Christ, people felt the need of resources greater than their own, and learned where to seek them. "Cast thy burden on the Lord" (Psalm 66:22). "God is our refuge and strength" (Psalm 46:1).

### Conscience and Christ

As Christian ministers we frequently discuss conscience and Christ. When we present material suitable for inviting troubled individuals to the conference room, we will be sure that they become increasingly aware of our friendly attitude. Our people must trust us if they turn to us in confidence.

In the various sermons we describe how sin itself is often unconsciously cultivated. Fritz Kunkel points out why this begins so early. Children, he says, are not born as ego-centric individualists. It is not necessary to soften "their hard-boiled egos."[6] Actually the truth is the precise opposite.

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[6] *In Search of Maturity,* Scribner's, New York, 1943, p. 81.

Children are born soft and responsive. It is we who change them into hard-boiled egos "by our own ego-centricity."[7]

The essence of sin is, moreover, the substitution of the sham center for the real center. As we grow older, we put ourselves in God's place. Anxiety results because it is the opposite of creativity and we lose the chance to become "channels of creation."

All wrong attitudes destroy our creative ability. Hatred is an illustration. It inevitably leads to frustration, emotional disintegration. Once it is set in motion, hatred quickly gets out of hand. Only a Power greater than our own can manage it. We encourage our hearers to practice prayerful catharsis by holding their sins up not merely for their own understanding, but for divine examination.

Thus we speak to their deepest needs when we tell them that confession of sin means going much further than mere verbal catharsis. It is much more than merely talking things out. The conviction of sin and wrong-doing, followed by repentance and a desire to lead a better life, makes it possible for us to seek divine forgiveness, cleansing power. Meditating positively upon that which is supremely important, we turn to God for divine aid.

Self-deception, therefore, is a luxury we cannot afford. It gives us a false sense of security. When Richard Kroger, Chief of Tammany Hall, came near the end of his notorious career, he declared that he did not remember having done anything which he ought not to have done. Indeed, he insisted that he had done good all his life. His sense of innocence revealed his need of the light of Christ's life.

Becoming aware of our mistakes, foibles, and sins, we begin to see the advantages of confession. *Scarlet Letter* is an illustration of homiletical material which discloses the terrific power of unconfessed sin and suggests the only way of relief and release. This novel emphasizes the deeper meaning of Eliot's lines:

> Where does one go from a world of insanity?
> Somewhere on the other side of despair.
>
> . . .
>
> I must follow the bright angels.[8]

By way of encouraging our people, we refer to great Christian leaders who, harassed by both fear and sin, have found it necessary and richly rewarding to confess their weakness. Consider Hugh Latimer, who suffered martydom in 1555. Once he exclaimed: "Pray for me! Sometimes I am so afraid I could creep into a mouse hole. So, God cometh and goeth. Pray for me, I beg you." In spite of the fact that he was courageous enough to face death at the stake, Latimer knew times of fear and spiritual confusion.

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[7] *Ibid.*, p. 90.
[8] Martin Jarrett-Kerr: *Our Trespasses,* SCM Press, p. 41.

The source of strength, to which he turned, is still available. "Underneath are the everlasting arms" (Deuteronomy 33:27), words written centuries ago, are relevant today. "God has not given us the spirit of fear but the spirit of power and love and of a sound mind" (Timothy 1:7). This is the assurance of one who learned trust from experience.

### Forgiveness and Reality

More frequently than some of us realize, it is wise to emphasize that forgiveness is not merely essential; it is the gracious gift of God, generously offered by the Christlike Deity. Because we are familiar with the idea, we forget how desperately both we and our people need the experience. True absolution is in this divine pardon. Witnessing the portrayal of its cost on Calvary, we never minimize the terror of running athwart the will of God. We learn, also, that condemnation of sin does not lessen. Rather, it reminds us of the spirit of pardon which delivers us from the serious and tragic effects of repression and suppression of sin.

Dealing judiciously with those defects in character which handicap so many of us, we discuss jealousy, anger, vindictiveness, and other sins of the spirit. Revealing our awareness that millions are having a hard time in life, we explain that the most difficult battle of all is not one with economic problems but that which involves the spiritual enemies of mankind. This leads us to use such thrilling truths as G. A. Studdert-Kennedy had in mind when he declared that joy is a gift which God is bestowing upon those who "strive with Him."

### Christian Integration

The Christian minister who is sincerely eager to help his hearers, as he gains their friendly response, will point out that personal integration itself is not adequate. Although this is a major criterion of satisfactory living, much more is required. For a number of years both Hitler and Mussolini were very well organized. The terrifying mistake was that they were integrated around the wrong ideal. It is not merely necessary that we find unity of life; when we earnestly desire Christian salvation, we seek integration on the highest possible level. This means that we will be centered around the one perfect person, Christ.

None of this presentation should ever be vague. We should pin-point facts, present truth sharply, as we etch it deeply on the minds of our hearers. A thought-provoking incident from the life of a cowboy converted in one of Bud Robinson's meeting illustrates what I mean. A few days after he had publicly committed himself to Christ, this cowboy dismounted from his horse in front of a saloon. He started to tie his horse to the hitching post. At that moment the evangelist came along, calling loudly: "If you are going to follow Jesus, you'd better find a new hitching rail!"

So, we tell our people that there are ample resources of strength available for every individual who deeply desires them. We teach our parishioners techniques for discovering them and making them intimately real. We keep lifting religion to ever higher levels. We never forget Christ's words: "Be ye perfect as your Father in heaven is perfect" (Matthew 5:48). In various ways we spell out why William E. Hocking was right when he declared that only the highest kind of religion "can create the unpurchasable man."

Consider Archbishop Damaskinos of Greece, who drove to a Nazi fort in order to protest the execution of eighteen Greek hostages as a reprisal for the death of a Nazi officer. Meeting him, the Commandant of the fort scornfully exclaimed: "I have to kill eighteen Greeks. I do not care which eighteen they are. I don't suppose you can name eighteen other Greeks willing to die for these present hostages?" Instantly the Archbishop seized a pencil and quickly wrote eighteen names. His own was at the top of the list. The other seventeen were Bishops of Greece. These men were integrated around not merely an ideal but a Person who gave them power.

### God's Greatness Gives Hope

The preacher who makes religion meaningful to the present-day congregation will interpret God's omnipresence as meaning that God's power and strength are available everywhere. Illustrations, dealing with radio and television, which make it possible for human beings to speak and be seen in thousands of places simultaneously, will be most effective.

When we talk of God's omnipotence, we make it plain that He has strength enough to do everything that ought to be done. His personal character enables us to know Him intimately, and love Him with all our hearts. The fact that He is like Christ interprets religious awe in such a way that our loving response to Him becomes a deeply satisfying experience.

So all our public messages cultivate aspiration and provoke desire for dedication. Having thus established rapport with our people, our counseling offers them strength, unity, and integration for daily living. In public worship and private conference they come to understand and experience the fullness of salvation.

# CAN THE COUNSELOR BE A PROPHET?

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One of the most encouraging signs in the life of the church is the growing interest in the pastoral ministry. It has always been assumed that a part of the Christian minister's work is to visit the sick, console the bereaved, comfort the troubled, counsel the distressed, and guide the perplexed. The example of Jesus has never permitted us to forget the importance of the individual. In all periods there have been faithful pastors mediating the power of faith and hope. However, the pastoral aspect of the minister's task has not always been highly regarded and at times has been looked upon by some as an unfortunate necessity.

The recent past has been in many ways a period of neglect in the field of pastoral care. In 1912 Charles Jefferson, one of the nation's most prominent pastors and an instructor in pastoral theology, wrote of the disparagement of pastoral work among the young men entering the ministry. He said:

> They say quite openly that they despise pastoral work. Study they enjoy, books they love, preaching they revel in. But as for shepherding the sheep, their soul hates it. They like to feel that they have special gifts for the pulpit. . . . The fear of breaking down in a sermon weighs like a nightmare on them, the fear of breaking down in pastoral duty is never once before their eyes. A slip in the pulpit brings gnawing remorse, a blunder in pastoral works gives the conscience not a twinge. Public worship is to them the be-all and the end-all of ministerial life.[1]

Reasons for this decline in emphasis upon the pastoral ministry include the recurrent problem of its unspectacular character, loss of purpose and the consequent degeneration into "making the rounds" in which most everything was discussed except the problems of the human soul. Added to these, however, in recent decades, was the impact of the social sciences. Ministers were made aware of the social character of personality, and the importance

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The Matriculation Address delivered September 3, 1953, in the Chapel of Evangelical Theological Seminary at the opening of the school year. Reprinted with permission from *The Seminary Review,* Vol. XL, No. 1, December, 1953.

[1] Charles Jefferson: *The Minister as Shepherd;* Thomas Crowell, New York, 1912, pp. 30f.

of attacking social evils. Work with individuals came to be considered, at best, ambulance service. Whatever evalution one may make of the so-called "social gospel era," it is clear that it tended to deflect interest away from pastoral care. To some extent the same can be said of the religious education movement which conceived of the Kingdom of God largely in terms of a more perfect social order.

### A New Emphasis on Pastoral Care

Today the words of Charles Jefferson would sound strange in most American seminaries. The perennial threats to concern for pastoral work are always with us, and there are always men who prefer other aspects of the minister's task. But perhaps in no field of theological thought is there greater enthusiasm and intellectual ferment than in the field of pastoral care and counseling. Magazines in the field are multiplying. Books dealing with problems of psychotherapy and work with individuals are published and bought in large numbers. The magazine, *Pastoral Psychology,* which brings together the thought of leading ministers and psychiatrists, has had phenomenal appeal to both ministers and physicians. A pastoral psychology book club is securely established and growing.

The Council for Clinical Training and the Institute for Pastoral Care are constantly expanding their facilities and staff to meet the demand of theological students who desire clinical training. Some seminaries have established clinical programs of their own; others require clinical work for graduation. The National Council of Churches of Christ in America has created a Department of Pastoral Services. Several universities are offering summer courses for ministers in the field of counseling. Practically all of this has taken place within the last fifteen years, and most of it within the last ten years.

### The Source of Interest

What lies behind this interest? One factor is the disturbing times in which we live. The social unrest, the breaking up of social patterns and securities, the loss of faith and religious moorings, and the stress of war have all given rise to increased fear and anxiety. Whatever the minister may have thought to be of first importance, many people continued to look to him as a counselor with answers to deep personal problems. Confronting the situation the minister has been driven again and again to ask, "What can I do? How can I help? Is there a better way of counseling?"

Studies in the field of dynamic psychology also awakened the imagination. The work of Freud and his successors revealed the depth of human existence, uncovered the phenomena of repression, and revealed the controlling influence of unconscious drives and hostilities. Existential philosophy and theology joined dynamic psychology in focusing on the individual, and insisted that it is the inner world of the individual that is THE im-

portant thing in the world. The subjective life of fear and hope, love and hate, faith and doubt, deserves first consideration. That in Kierkegaard and Freud this thought may have neglected the social conditioning of life is not our present concern. What is important is that once more the individual gained the spotlight.

Another related factor in the rising interest was the discovery that others were accepting responsibility that the clergy had thought was its own—responsibility for the souls of men. It was revealed that some deeply troubled people were taking their problems wherever help was offered, and sometimes asking for help where it was not promised. Doctors riding the crest of success in medical science were sought out. The demand for psychiatric help was and is far beyond the source of supply. Moreover, favorable results were being reported by secular agencies dealing with personal, family, and industrial situations. It became clear that secular research was learning a great deal about the human psyche and that there were emerging techniques of psychotherapy that were something more specific and communicable than vague intuition.

### The Rise of Client-centered Therapy

In search for resources to increase skill some ministers, e.g. Pfister and Weatherhead, turned to the studies of the psychoanalysts. Here were found interpretations of human nature that both confirmed and challenged the Christian faith. But for most men psychoanalysis offered little of practical value. Medical training and a long psychoanalysis were said to be prerequisites before a person could be prepared to treat others. Moreover, there were strong warnings of possible harm that were frightening.

Gradually there emerged what has come to be known as "non-directive" or "client-centered therapy." It insisted that help came from a certain kind of relationship established between patient and counselor, and not from the analytic powers of the counselor. The best-known advocate of this school of thought is Carl Rogers.

Here was a procedure that did not demand the same prerequisites for counseling, seemed less occult, clearly defined its basic philosophy and method. Case studies were electrically recorded both for further research and for an objective testimony to what was being done.

The basic presuppositions of this school have been made clear. (A) It presupposes that the individual is capable of handling his own affairs, choosing his own goals and path to happiness. He is to be respected as a responsible person whose sense of responsibility must be strengthened, and never weakened. (B) It presupposes that there is within every person a drive toward integration and wholeness. The healing comes from within. The analogy to the body has often been made: the doctor clears away the infection and diseased tissue; the body heals itself. (C) It presupposes that a person under stress, if permitted to speak freely and in an atmosphere

of acceptance, will lead the counselor to the source of personal conflict—no need for the counselor to interpret dreams, etc.[2]

With these presuppositions the counselor need not know all the answers, does not accept responsibility for a solution. The center of interest is the patient who, as he gains insight, has within him both the power to arrive at the source of trouble and to find the answer to it. The role of the counselor is to provide a permissive atmosphere in which the troubled person may talk freely and feel accepted and understood. It demands that the counselor avoid condemning, praising, or judging the person in any way. There is no place for advice inasmuch as the responsibility and freedom to determine life's goals must be respected. The use of questions is discouraged as centering interest in the thought of the counselor rather than in the client. At all costs the counselor is to keep his own ego demands out of the picture as he responds to the feeling patterns of the one seeking help. This is not an entirely passive role, however, for the counselor is constantly seeking to understand what feelings are being communicated, and to clarify and reflect these feelings for the client. This is, in fact, the counselor's essential role, and in time, if the process is unhampered, insight is gained by the client. He comes to see himself more clearly, cause and effect relationships become meaningful, and he is in a position to reconstruct his own life.

## Contact with Christianity

Christian ministers were not only quick to seize upon this approach as a means for effective pastoral care, but have also sought to show its affinity to the Christian faith. The inner force toward integration is interpreted as the work of the Holy Spirit. Conflicts, anxieties, and blocks toward wholeness are equated with sin. The gaining of insight is salvation. Acceptance of the troubled person is love. To condemn not is to judge not. Acceptance of self is the proper love of self—as you love your neighbor. Acceptance of the neighbor is reconciliation. Establishment of rapport is the fellowship of the Holy Spirit. Acceptance of responsibility for change is repentance. Acknowledgment of guilt is confession.

Moreover, Christian ministers who sought seriously to understand and apply this approach testify to the help received. They have gained confidence, and are no longer frightened by questions and threats. They claim that pastoral work is given a new impetus, and that they are touching on matters of fundamental importance during pastoral calls. They believe that they have accomplished more with problems that emerge than they could possibly have accomplished before. They see errors in past experiences and

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[2] These presuppositions have been made explicit by Carl Rogers in a pamphlet, "A Counseling Point of View," published by the Commission on Religion and Health, Federal Council of Churches of Christ in America, 1945. They are elaborated in two volumes—Carl Rogers: *Counseling and Psychotherapy;* Houghton Mifflin, New York, 1942; and *Client-Centered Therapy;* Houghton Mifflin, New York, 1951.

are working to improve their relations with people by clearly defined criteria. A sense of direction has been given to the work, with faith that help is forthcoming even when the answers are not all evident.

### Disturbing Questions

Without denying either the points of contact with the Christian faith or the great help that has come to the clergy through this approach to counseling, disturbing questions arise as to whether this alliance has not been made too hastily and perhaps superficially. May not much of this at its root be naturalism bathed in pious and theological phrases? Does not the procedure assume that salvation is gained by a refined process of introspection? In what sense is the hypothesis of God needed at all? In what sense can it be said that the person who is not a candidate for psychotherapy is in need of salvation? Are "salvation" and "maturity," after all, synonymous? What would have happened to the early church if its leaders had all been non-directive counselors? Is there still room for the prophet, not only to listen but to proclaim mercy and judgment, to declare the counsel of God? In short, can the counselor be a prophet without being schizophrenic?

### The Problem Restated

To state the problem is not to assume that it has no solution, but it is important to be clear about the reality of the problem. There is an impassable gulf between those who begin with the assumption of the reality of God, whom to serve and glorify is the chief end of man, and those who speak of God either as a primitive belief devised to protect man from neurotic threat or as irrelevant to the understanding of man, or even those who can discuss the whole question dispassionately. The disinterested discussion of God may serve for a philosophic attitude; it can never be the deepest attitude of the believer.

If the term Christianity means anything at all it means that historical fellowship in which it is believed that God, the Creator and sustainer of all things, is purposive righteous will, and that through events in the history of Israel and supremely in Jesus of Nazareth He has acted to make His purpose known, and that through the Holy Spirit in the Church He may be encountered, in which encounter men find their rightful destiny. It is the awesome and wonderful claim that "God hath made known unto us the mystery of his will." (Ephesians 1:9) By implication, apart from God man misses the purpose for which he was born.

No amount of word jugglery can escape the fact that belief in revelation and submission to the authority of Jesus the Christ is at the heart of our faith. And it is just to this point that the basic question emerges. No two words are treated with greater distain by secular psychotherapists than the words "revelation" and "authority." Is it possible to be a counselor as

defined in this paper, i.e., non-judgmental, permissive, allowing every person to make his own decisions about goals, to stand on his own feet as an autonomous individual, if you believe in a divine revelation with respect to the destiny of man? Are the goals of therapy, viz., freedom, responsibility, insight and wholeheartedness, compatible with the Christian faith? Is the spirit and method of client-centered counseling alien to the evangelistic spirit and motive of the Christian Church? Once again, can the counselor be a prophet?

## Some Answers

There are some who answer this question in the negative. The role of the prophet must be abandoned. "We psychiatrists," writes Dr. Wm. B. Terhune, "believe that the church makes a mistake in assuming an authoritarian approach."[3] Eric Fromm rejects all religion based upon revelation, maintaining that only humanism is compatible with a sound psychotherapy.[4] One Christian minister to college students not only rejects the word evangelism, but objects to all direct methods to win Christian disciples. A prominent professor of religious education reports that many of his students steeped in non-directive techniques and who serve as Sunday School teachers seem to be afraid to say anything lest they indoctrinate the children.

There are others who take the position that while client-centered counseling has a limited role, the underlying philosophy is at variance with the Christian faith. The Rev. Morton Smith says that Christianity "is by nature . . . an authoritarian religion." He says further:

> The psychiatrist will be content if he can turn out the patient reasonably happy and adjusted to society in some way which society finds acceptable; the pastor, on the other hand, must frequently use every effort to prevent the parishioner from resorting to some agreeable and socially acceptable adjustment which is, unfortunately, sinful, and must sometimes do all he can to secure a course of action which will probably lead to a long period —if not an entire life—of unhappiness.[5]

Probably the most common view is that the new counseling is a tool which may be used. It is a technique and instrument to achieve certain objectives. This position has merit, but it often fails to realize that the technique implies a basic philosophy, and fails to push on to a philosophy that comes to terms with the essential concern of both the Christian faith and psychotherapy. Consequently, the issues raised in this paper are usually side-stepped, with the result that little is done to indicate how the insights of the new counseling and the Christian faith support each other and in what way they are complementary. This leaves the pastor in the

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[3] William B. Terhune, *The Journal of Pastoral Care,* Vol. II, No. 3 (Fall, 1948), p. 21.

[4] Eric Fromm: *Psychoanalysis and Religion;* Yale University Press, New Haven, 1950.

[5] Morton Smith, *The Journal of Pastoral Care,* Vol. III, No. 1 (Spring 1949), p. 18.

awkward situation of feeling he is working with one set of values when he is in a counseling situation, and with another set when he is in the pulpit or class room, or engaged in evangelistic endeavor.

### The Question of Revelation

Clearly the question centers in the nature of revelation and authority. Is there a way of viewing revelation and authority that respects the autonomy of the individual? It is our contention that there is. It is unfortunate, though perhaps inevitable, that to date the clinical psychologist and psychiatrist are forced to work with persons for whom religious faith has not been a healing force. Those for whom religious faith has been a dynamic and joyous experience giving meaning and purpose to life are precisely the people seldom seen by the psychiatrist. Consequently, when an eminent man like Eric Fromm gives a description of Christianity, he does not seem to realize that many of us would be equally repelled by the picture of the Christian God which he paints.

Christianity is a religion of revelation, indeed more accurately defined as a revelation than as a religion. But it is important to understand the nature of the revelation. The supreme revelation of God came in a person, in the events that constituted the life, death and resurrection of our Lord. In confronting this life men become aware of meeting God. This was not something that Jesus forced upon them. At no time did he appeal to dogma to win men to faith in him. It may have been two full years before Jesus asked his disciples, "Who do men say that I am? . . . Who do you say that I am?" When finally they called him Christ it was not for fear or by threat, but because they "beheld his glory." The objective event, the appreciative response of faith and trust constituted the revelation. It was a free, joyous and non-coercive affirmation of his rule. They bowed to him, eventually prayed to him, because in him they had encountered the highest, the best they knew. They had met God.

Out of this experience of encounter with God, the Christians formulated their creeds and sought to relate what they had found in Christ to all other experience. Theology and Christian philosophy were the result. But the revelation of God had not come primarily in propositional or institutional forms; it came as an historical event, witnessed in faith and recorded. What was made known was not a new statement of truth, but God, and God is never a statement. Our propositions and dogmas may point us toward the revealing event, and so are of inestimable importance, but they are never the event itself. Revelation continues to be a personal encounter of God in Christ in and through the testimony and fellowship of the Church.

### The Question of Authority

Awareness of revelation of God has great authority for the believer. In

fact, the awareness of authority grows not less but increases as faith matures. But it is not thereby authoritarian. One of the greatest weaknesses in the writings of many psychotherapists is the failure to distinguish between authority and authoritarianism. Not only are the terms different, but the Christian faith, as we see it, rejects authoritarianism as a hindrance to a real spiritual authority.

Three types of authority may be delineated. These are often mixed, but for clarity we may isolate them. The first is the authority of coercion. This coercion may be physical, as when a man is taken by force against his will; it may be emotional, as when in communist trials the wills of men are broken; it may be intellectual, as when assent is gained by overwhelming the intellect rather than by guiding it. Obedience gained by threat or force is authoritarian whether exercised by an individual or an institution. At times the church has resorted to coercion to win allegiance, and in such instances may rightly be called authoritarian.

There is also the authority of acknowledged mastery. It is common to speak of a man as being "an authority in his field." Inasmuch as few men can master more than one area of specialized knowledge, we must depend upon the authority of others in many fields. There is nothing authoritarian when such authority is acknowledged, so long as free investigation is not denied. For some people the church occupies this position. They do not claim to know or understand all the dogmas of the church, or to be able to follow the theological arguments for the faith. So long as such authority is accepted freely it is free from authoritarianism, though it is certainly a gain when belief rests upon experience and reason. Authority of acknowledged mastery must retain a large place in our lives, though on religious grounds unfortunately it leaves the door open for *believing* the dogmas of the church but *wishing* they were not true. As we shall see, this falls short of the highest spiritual authority.

There is also the authority of inherent worth. It is the authority in an expression of moral goodness, beauty, truth or holiness, which when encountered is seen to be and acknowledged to be one's highest good; one feels that it has an inherent right to claim his allegiance and to command his energies. It is the claim of truth upon the scientist and the claim of beauty and harmony upon the artist and musician. It carries with it the paradoxical experience of surrender and fulfillment. It is the bondage that is freedom.

The authority of Jesus is essentially the latter. On the Mount of Temptation he rejected coercion as a means for gaining the allegiance of men. He would not threaten them by withholding bread; he would not overwhelm them by miracle and mystery. He chose to win the free consent of men in response to the life that he lived before them, even to the Cross. Indeed, for Jesus, an unwilling disciple would have been a contradiction in

terms. To be a disciple of Christ and wish not to be would have been to be no disciple at all. Such a condition would divest the relationship of all spirituality. The authority of Christ is spiritual, i.e., it is the power of love and holiness, the power of inherent goodness and truth. True worship arises primarily not out of the awareness of his might, but out of his love and grace.

Thus it is clear that anything that would work against the free response of the individual to the revelation of God would work against the purpose of the revelation itself. The goal of God's act is the redemptive fellowship of love, which presupposes free and glad participation. Conformity to a creed and ethical code alone misses the point, as important as these are in the life of the church. Respect for the individual and the desire to see him grow in the acceptance of responsibility for decision is here affirmed not in spite of the Christian revelation but because of it. Guarding the individual's freedom is a matter of concern not in spite of Christian authority, but the only way in which such authority can be realized. When revelation and authority are viewed in this light the essential point in psychotherapy is conserved, i.e., the autonomy of the individual.

## The Point of Advance

Thus far we have sought to establish the point that the concepts of Christian revelation and authority, which are often suspect in psychiatric circles, include the basic goals of good therapy, and that authoritarianism is a perversion of Christian authority. If this can be maintained, it is a real gain, for it lays the basis for a working philosophy of pastoral care. But this does not fully answer the question posed earlier in this paper. While it is clear the Christian revelation and authority do not violate the central concern of good therapy, but rather reinforce it, it is necessary to indicate in what way the Christian counselor goes beyond secular approaches.

Respect for the individual is indeed precious, but it is sometimes implied that this requires neutrality on the part of the counselor with respect to ethical and religious questions. Here again is confusion. Coercion there must not be, but it does not follow that only a neutral position is non-coercive. In fact, neutrality with respect to human relations is a myth. In a recent essay on "Historical and Philosophical Presuppositions for Understanding Therapy," Rollo May points out that the so-called neutrality of therapists in past decades has been revealed to be "not neutral at all but based on a particular ethical viewpoint, namely that of a fairly complete relativism. Ethical and value judgments are inescapably present whenever one deals with living human beings."[6] David Roberts, after extensive research, writes:

> As I read the literature of even the most progressive psycho-therapists today, I am impressed with the fact that, as one might suspect, they too

[6] O. H. Mowrer and others: *Psychotherapy: Its Theory and Practice;* Ronald Press, New York, 1953, p. 42.

> reflect the sickness of our age. The best they have to offer is a rootless autonomy. For example, they are compelled by reason of intellectual integrity, to conceive of faith, love, conscience and freedom as projections into a cosmic void . . . There is no superhuman ground of meaning.[7]

Now this is the crucial point. The need for a sense of autonomy is granted by all, but is this autonomy rootless? If one believes that it is, as the secularist must, then intellectual integrity would demand that the counselor be silent with respect to the ends of life, or conclude that one answer is as good as another so long as a person has arrived at it on his own power. But it should be pointed out that such a position may be determined more by its presuppositions than by the result of clinical studies.

Now the Christian counselor, believing as he does that life is of supreme worth because there is a ground of meaning, and that life is rooted in God as made known in Christ, finds his task more difficult but immeasurably more rewarding. He must do all in his power to enable persons to become an integrity, to become responsible persons making free decisions. He must guard against fostering neurotic dependency. He knows that this is not only good therapy, but a necessity for the fulfillment of the Kingdom of God. Whatever can be learned from religious or secular sources that will help in guiding persons to mature acceptance of themselves and others, should be assimilated. But if counseling procedure suggests listening and withholding personal convictions, it will not be because there are no convictions to express. The Christian counselor will value the individual's right to make his own decisions, but not because one decision is as good as another, or because nothing has been given to man to aid him in making his decisions.

It is not possible here to consider the question of timing in counseling, for we are concerned with principles and not techniques. It can only be said that at the right time the Christian counselor testifies to a faith once delivered. He tells of good news and an offer, and of resources for living that are at once within us and beyond us. He confronts men with a life lived in history which by its very nature demands decision—and he knows that only a free decision is of worth. He speaks of the acts of God on behalf of men which reveal our lives to be rooted in an eternal love. Men need not view their lives as a freak of emergent evolution, but may see themselves as responsible persons created in the image of God. In all of this there is no transition from therapeutic principles to something else, for as we have seen, the Christian testimony includes respect for personal autonomy.

As such, the Christian faith is not simply for the neurotic and the incapacitated, but for man as man. The Christian faith concerns the ends of life. When ultimate questions are asked the Christian is neither embarrassed or speechless. He points to the testimony of the gospel and to the life of fellowship in much the same way an artist might point to a picture if asked

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[7] David Roberts, *The Journal of Pastoral Care,* Vol. V, No. 4 (Winter 1952), p. 21.

if there is beauty in the earth. As Sir Walter Moberly has put it, "a praiseworthy reticence in the expression of one's innermost convictions is one thing; to have no convictions to express is another."[8] But it may be objected that the Christian claims finality, and this thwarts growth. The Christian does affirm finality, but this is no more embarrassing to him than the finality of the multiplication table is to the mathematician. The finality claimed by the Christian is not the finality of a creed, but the finality of a person, and this leaves the door open for endless development and application. The Christian counselor will learn when to speak and when to listen, and he will need to work hard at centering his interest and concern in the person before him. He will need to learn to keep his own ego interests chained in the dungeon. But when the question is asked, "What must I do to be saved?", and when it is asked responsibly by one who has gained insight into his own needs, the Christian will joyously share his faith as his finest treasure to be offered. In doing so he will no more violate personal autonomy than the client-centered therapist who lectures or writes controversial books to persuade others of his point of view.

In the final analysis ultimate questions arise within man which do not have pathological origins, but which belong to man as man. These cannot be met simply by probing deeper into the subconscious by means of introspection. Paul Tillich speaks of these ultimate questions as growing out of the threat of non-being, i.e., anxieties of death, meaninglessness and condemnation.[9] These the Christian meets not with a throwback to stoicism, but with a declaration of faith that the eternal God has taken action in history to meet man with the good news that man may be related to the ground of being in a reconciliation that is eternal life. He thus speaks for God; the counselor becomes a prophet.

No one can deny that the prophetic and evangelistic mission of the church can be, and often has been, carried on in such a manner as to thwart persons from becoming an integrity; nor can we deny that the church can be authoritarian, and that it can keep people in a childish state of dependency. But when the church does so, we believe that it acts in violation of the essential character of its highest revelation and authority. The prophet will learn from the counselor what destroys and what builds a life that can enter wholeheartedly into interpersonal relationships. But the counselor also becomes a prophet when he follows the inner logic of his faith. To the question, "Can the counselor be a prophet?", we answer that not only may he be, but if he is a Christian, he must be. In so doing he not only preserves the dignity of human freedom, but invests that freedom with ultimate meaning.

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[8] Sir Walter Moberly: *Crisis in the University,* quoted in Henry P. Van Dusen: *God in Education;* Charles Scribner's Sons, New York, 1951, p. 57.

[9] Paul Tillich: *The Courage to Be;* Yale University Press, New Haven, 1952, pp. 40-54.

# PREPARATION FOR AN EFFECTIVE PASTORAL MINISTRY

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That the Church should have "experts within its ranks" in these days would appear to have some support.[1] "The neurotic personality of our time"[2] finds expression in the membership of our churches, as well as in persons who are not within the churches. "Spiritual counselors" or "pastoral counselors" to whom ministers can refer people have proven their worth in numerous instances. In spite of the truth of this, the specialist is by no means the primary need of the pastoral ministry.

The persistent demand is for a more effective pastoral ministry. The pastoral ministry is the full-time responsibility of all but a very few of the clergy. This can be properly fulfilled in these days only when all clergymen have an intelligent understanding of what is intended by "pastoral counseling." This requires more than a passing acquaintance with the idea. Six-week, or even twelve-week, summer courses, or a "half-course" within the undergraduate theological curriculum, does a job of acquainting the student with the fact of its existence and an expression of its practice. This is very much to the good. But the task of making it a fundamental concept relating to every aspect of the "practical" ministry seems to require that counseling theory and practice be a part of "pastoral theology in all years of the student's theological preparation. In this way, something realistic can be done toward increasing the effectiveness of the pastoral "cure of souls."

The first requirement would seem to be an articulate understanding of the meaning of "counseling"—there needs to be some clear insights into the "idea of counseling." In the past, the cure of souls has emanated from a

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1 Cf. Dr. William E. Powles, psychiatrist: "The Church needs to use wisely the revelations of modern psychological research, and to have experts within its ranks who can participate in informing psychology of Christian insights and vice versa, and who can participate also in specialized types of pastoral counseling . . ." *Anglican Outlook,* Montreal, Vol. X, No. 6, 1955. Cf. also Guntrip: *Psychology for Ministers and Social Workers;* Independent Press, London, 1953, p. 41.

2 Cf. Karen Horney: *The Neurotic Personality of Our Time;* Norton, New York, 1937.

"moral theology."[3] In the twentieth century this is not enough.[4] There must be an understanding of people from the approach of the natural sciences of human nature—psychology, anthropology, and sociology. Not that there should be a formal training in each of these; rather, the practical expression of these disciplines as seen in the practices of psychiatry, clinical psychology, and social case work needs to be appreciated. This has been technically designated as "personal counseling" and is one of several techniques of psychotheraphy.[5] In the work of the ministry, this has been called "pastoral counseling." This can be most effectively applied if the study of the idea and its formal psychological setting is supplemented by a knowledge of the theory and practice of the principles and techniques of this particular psychotherapeutic approach.[6]

## The Counseling Idea

Being an effective counselor has nothing to do with the giving of advice. In fact, these two concepts may well be quite different and quite unrelated. Parishioners may request advice when they really need counseling. And advice-giving, when not specifically requested, can be a form of personal imposition. There is, of course, a proper place for the giving of personal direction. Young people often request definite guidance. This is especially true when they are anxious to secure the facts of an immediate problem they have to meet. It has then to be decided whether to advise is wise. If it would appear to be, the advice should be given frankly, sincerely, and without hesitancy. It should be made clear that all advice represents a personal opinion only. People appreciate such frankness in their counselors.

Counseling is, however, an entirely different matter. It is an interest in helping persons to work through their problems toward the acceptance of a solution which arises out of their own experience.[7] A natural personal interest can be made increasingly valuable by sympathetic understanding and by use of counseling techniques. The counselor's position and methods are served by his attitude and, if this is favorable, the other person's problem and personality emerge. The achievement of such an attitude is of paramount importance in assisting people with personal problems. It may make all the difference between success and failure as a counselor.

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[3] Cf. R. C. Mortimer: *The Elements of Moral Theology;* A. & C. Black, London, 1947.

[4] Cf. K. E. Kirk: *Some Principles of Moral Theology;* Longmans, London and New York, 1948, pp. 2ff., 15. Also K. H. Rogers, *Anglican Outlook,* Montreal, October, 1955, p. 10.

[5] Cf. V. Ferm: *An Encyclopedia of Religion;* Philosophical Library, New York, 1945, p. 625.

[6] Cf. *Clinical Pastoral Training,* ed. by Seward Hiltner; Federal Council of Churches of Christ in America, New York, 1945.

[7] Cf. Stolz, Wise, Hiltner, Oates, Rice, Dicks, Fairbanks, Rogers, Snygg, etc.

It is a great asset to be able to be quiet and to listen without comment—and to do it pleasantly.[8] Someone may have to "pour out his heart;" from the psychologist's point of view, emotions may have to be experienced, hostilities expressed, conflicts set out in clear view and pent-up energies given free rein. Through such means do parishioners get a chance to be themselves; and through such means can the pastor find the basis for assisting them to see themselves. Quiet persons, intelligent, with lively but controlled imaginations, and who are readily, warmly available to others, are "naturals" for this work.

When people have problems and difficulties, they want to go to someone who will readily accept them for what they are. For ministers to be wholly accepting is not an easy thing. There can be no judging of the rightness or the wrongness or the goodness of the event. They must express an acceptance of the story and its facts as they are revealed, and the person's own versions of any values of any kind that he may have. At the same time, the minister should not feel himself or his convictions threatened in any way.[9] To be accepting in this manner is to set up no barriers to personal confidences. There should be no such thing as being "shocked" or surprised. How often this is an amazing thing to people—they so often imagine that their little bit of "unapproved" behavior or thought or feeling, which they may have magnified by overattention and rethinking or "worrying," is something that no other person has ever done or thought or felt. To find someone who accepts them and it, imperturbably, often takes a great deal of the pain out of it immediately and may relieve its distortion.

The keynote of the counselor's role after this is that of assisting the person involved to set the facts in order for himself, to see their essential meaning, and to have the insights inherent to the development of the problem to an acceptable solution.[10] His real test as a counselor comes when the pastor alone "sees" the pattern of the problem and its satisfactory ending. He has to decide whether to tell the parishioner that he now has the likely answer to the whole business, or to wait until the person, under his suggestive comments, discovers and sees it for himself. In most cases, better therapy will be achieved if he follows the latter course. It is more time-consuming; and there may be the pressure of other "cases." If the parishioner readily accepts the solution he has achieved and acts on any decisions or actions involved, the problem should disappear, proper adjustment should follow, and the "case may be considered closed." At this point the minister

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8 Cf. R. Dicks: *The Ministry of Listening;* Federal Council of Churches of Christ in America, New York, 1945; Rollo May: *The Ministry of Counseling;* Federal Council of Churches of Christ in America, New York, 1945; K. H. Rogers: *Pastoral Counseling;* Council for Social Service (Bulletin No. 6, March), The Church House, Toronto, 1951; etc.

9 Cf. Carroll Wise: *Pastoral Counseling;* Harper, New York, 1951, esp. pp. 8-11.

10 *Ibid.,* Chap. V.

as pastor and priest will have the further task of providing positive Christian guidance and "spiritual counsel."[11]

There are instances, however, where confirming, confidence-building, and re-education along the way may be involved. A person may have to be reassured in his own thinking and feelings. After all, he may not have faced through a problem in this way before, and he may not feel secure in his insights. He may be helped by having his "self" supported.

For any person to "win through" to an adequate and satisfying solution for a bothersome personal problem, and to do it himself, makes him better able to do a similar thing when the next problem comes along. The more the person can feel he has done it himself, the better is the contribution of the counselor.

The major value of self-directed adequate solutions is their importance as constructive processes in personality growth.[12] But it so frequently demands mental and moral capacities that are not possessed by the majority of those who are thrown "into a tail spin" by their worries and anxieties. Surely right at this point the counselor with religious resources as a part of his approach has a real advantage. To the Christian, the fact that Jesus Christ "is the same yesterday, today and forever" can be a powerful instrument toward reaching the achievement of solutions that have permanent value. For example, such a belief can be a continual antidote to a predisposition toward anxiety disturbances. The realities of experience that come in the acknowledgment of the workings of "a power greater than oneself," and the prayerful appeal to this and the free acceptance of it for oneself through the medium of a child-like faith, can have a permanence value that far outruns that which we might achieve in any other way. Moreover, a spontaneously resulting church life can provide a continual renewal of purpose and comfort in spite of repeated failures.[13] In this manner, a way of living can be found that is both curative and preventive, and so, however gradual, constructive.

## A Christian Pastoral Psychology

Pastoral psychology is the middle-twentieth-century contribution to the challenge of "problems of conscience" in the traditional field of moral theology.[14] It is an expression of the growing realization that the reinstatement of the Christian concept of "wholeness" is basic in assisting people with their everyday difficulties. The resurgence of the conviction that all problems are ultimately theological has faced us with the mutual and

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[11] This aspect of the task is well represented in Russell Dicks: *Pastoral Work and Personal Counseling* (rev. ed.); Macmillan, New York, 1949.
[12] This whole approach is well represented for the pastoral ministry by Carroll Wise, *op. cit.;* at this point, especially Chap. IV.
[13] Matthew 18:21, 22.
[14] Cf. Seward Hiltner in A. S. Nash: *Protestant Thought in the 20th Century;* Macmillan, New York, 1951, p. 183.

equal reality of "Spirit" and "body" and "mind," while psychosomatic medicine might be interpreted to imply the obvious artificiality of their separateness in "organic" function. So pastoral psychology is concerned with the total welfare of whole persons.[15]

Christian experience relates the whole person to a living God, by identification with the Incarnate Christ, by a loving worship of God, by belonging to the fellowship of the Church, and by complete surrender of the self to the guidance of the Holy Spirit. This relationship is achieved only by the faithful acceptance of God's salutory "grace" to each person. This maintenance of fellowship with God is the work of the accepted sacrifice of Christ on the cross, completed yet continually effective through the Church.

Christian living brings this continually renewed person into everyday experience with his fellow men, keeping the person sacred and whole, and expressing itself in the Christian virtues.

A pastoral psychology proposes the use of psychology in dealing with those who come under pastoral care; the psychology being some expression of the knowledge we have regarding human experience, and the pastoral interest relating itself to "all sorts and conditions of men." This cannot adequately be considered without some basic psychological point of view. That Christianity is the basic religious point of view needs no exposition.

A Christian pastoral psychology therefore aims to offer a practical basis for assisting people by a minister of the Church. That is, we are concerned with the fundamental features of the art of Christian living, for others and for ourselves as one with them.

Pastoral psychology, as a formalized discipline, has a short history—about half a century.[16] The "cure of souls," however, is contemporary with the historical events of the Old Testament, and is present in the dealings of Jesus Christ with people of His time, and the ministrations of the Apostles in the early Church.[17] A modern exponent of the study of pastoral psychology for the work of the ministry, Seward Hiltner, suggests that the pastoral psychology of the Victorian era was "a combination of formalism, dedicated intention and assiduity," being made up of "form and anecdote—it was what one did with one's personal charm."[18]

The same author suggests that four "movements" since then have been the background to the emergence of today's subject matter.[19] The first was the interest in psychology of religion. This has contributed the idea of a potential subject matter. The second was the religious education movement, which expressed the idea of development or growth. The third was

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15 Cf. E. Trueblood: *The Common Ventures of Life;* Harper, New York, 1949, Chap. I, pp. 15-36.
16 Cf. J. T. McNeill: *A History of the Cure of Souls;* Harper, New York, 1951.
17 *Ibid.*, p. 195.
18 *Ibid.*, p. 183.
19 *Ibid.*, p. 185-195.

the field of psychoanalysis and psychotherapy, which has added much by drawing our attention to the importance of personal experience. The fourth was the theological interest expressed in the "social gospel movement" and the Neo-Orthodoxy—the realization of the limitations of the former threw new considerations into the understandings of the fundamental Christian gospel in relation to the dynamic individual. Growing out of these four influences, a serious and sincere idea of pastoral care and counseling of persons has come to stay, and is reaching "that point of maturity when it may be able to make significant contributions to our understanding of the Christian faith."

Secondly, a sound Christian pastoral psychology must assist in recovery of the "wholeness" concept regarding the person. For example, the use of concepts of "body" and "mind" and "spirit" is an artificial product of analytical expediency. Here is the supreme value of the conception of the sacramental—it maintains, or restores, the truths of the wholeness of life. The idea of "integration" in modern psychology is an expression of the demand for some way to express the unity of personal experience.

Thirdly, a sound Christian pastoral psychology accepts experience as a fundamental way of knowing God, and Spirit as the religious "dimension" of experience.[20] This is a psychology having certain basic assumptions: for example, the functional primacy of experience; the immediacy of objectivity; the ultimate nature of "spirit," and "change" as a fundamental characteristic of the living human organism. This results in a psychological point of view based upon the fact that the human person is always behaving as a unit and that his experience is functionally related to his activity. The resultant psychological attitude is a fundamental interest in personal well-being, or mental health.[21]

The point of view and approaches of dynamic psychology are basic in pastoral work. Motivation is spiritual as well as physical and mental; each is always unified in some way with the others; for example, Allport's dictum: "What a man believes to a large extent determines his mental and physical health."[22]

Psychosomatic medicine is a further extension or development of this. It emphasizes functional integration, and sets in relief the reality of the psychological. Thus personality disturbances occur within the "totality" of the "phenomenal" experience and as a function of the whole person tend to focus themselves in the "emotional" life.[23] The Christian religion

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[20] Cf. J. Wren-Lewis, "The Evangelistic Situation in England To-day," *Hibbard Journal,* Vol. 52, January, 1954.
[21] Cf. David E. Roberts, in P. B. Maves: *The Church and Mental Health;* Scribner's New York, 1953, pp. 19-28.
[22] Cf. G. W. Allport: *The Individual and His Religion;* Macmillan, New York, 1950. p. 79.
[23] Cf. Frank Slaughter: *Medicine for Moderns;* Julius Messner, New York, 1947; Flanders Dunbar: *Mind and Body;* Random House, New York, 1947; and others.

can make a tremendous contribution here through the preaching of the "good news" toward personal freedom from anxiety, through pastoral counseling (psychotherapy), and by offering spiritual guidance following repentance and forgiveness.

Extreme developments in personal disturbances give the "illnesses" of the personality. The facts of "breakdown" or failure present us with practical situations and problems of everyday living.

The place of the minister in all this is the significant pastoral feature; for example, the interpretation of the naturalness of ill-health; the screening of the responsive persons; preventative mental hygiene, such as the "crisis" ministry; psychotherapy; etc. However, the minister must not under any circumstances play the role of psychiatrist, or presume upon his professional responsibility, nor yet upon his own vocational role.

## Courses in Pastoral Counseling in the Seminary

The point to be emphasized is that ministers cannot be expected to play an effective role in the crisis experiences of their parishioners if they are not trained in the approaches that help them to do this. They need to become acquainted with the ideas and techniques of psychotherapy. Furthermore, they need to relate these procedures to their theological background and to the need their people may have for spiritual guidance.

This being the case, the following propositions would appear to summarize some features of an effective pastoral ministry for our time.

1. That the minister be by experience and devotion an instrument of the Spirit of God.[24]

2. That ministers have some knowledge of how to make particular distinctions in people's behavior so as intelligently to refer them to proper treatment services and to know when this is warranted. This would seem to require some insight in normal and abnormal psychology.[25]

3. That ministers be cooperative on an intelligent basis with other professional diagnostic and psychotherapeutic interests in the welfare of persons. Any way in which ministers, psychologists, social workers, and psychiatrists can be brought together for clinical demonstrations and discussion groups is a step in the right direction.[26] Some theoretical training to facilitate communication between the disciplines would be of considerable value in this regard.

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24 Cf. K. E. Kirk, *op. cit.*, pp. 16, 18.

25 Cf. W. L. Northridge: *Psychology and Pastoral Practice;* Pastoral Psychology Book Club, Great Neck, N. Y., 1953.

26 Cf. Rollin J. Fairbanks, "Cooperation between Clergy and Psychiatrists," *Pastoral Psychology,* Sept. 1951, pp. 19ff.; M. Harrower, "The Pastor and the Clinical Psychologist," and P. Bicksler, "Social Work and the Church," in the same issue.

4. That ministers should know how to select those of their parishioners seeking help who could benefit from the use of simple procedures of psychotherapy, and should then know how to use these. This requires more than just common sense, it requires a preparatory training in the principles and techniques of counseling.[27]

5. Finally, ministers should have the idea of how to relate these pastoral counseling principles of approach and treatment to spiritual guidance. The ready appreciation of the relationship between these two aspects of pastoral counseling and their application to the needs of individual persons is one of the secrets of effectively assisting those who need help in growing through their problems. The effectiveness of this is greatly enhanced by theoretical and practical apprenticeship training.[28]

It is to help meet these very practical needs of the pastoral ministry that the Divinity Faculty of McGill University, in cooperation with its affiliated colleges, the United Theological College (United Church) and the Montreal Diocesan Theological College (Anglican Church), has recently extended its course in the "Psychology of Religion." A new sequence of courses is required for all its students in Divinity.

In the first year of Theology, a course in introductory psychology aims to bring to a common basis of psychological understanding those students who have had some psychology in their undergraduate Arts course and those who have not had any. This, obviously, has its difficulties, but by emphasizing a selected number of the basic concepts in psychology and illustrating them with everyday problems of living, a great deal can be achieved. The classes permit a good deal of discussion, and this participation seems to bring the students to a common understanding of problems and principles in shorter time and with less frustration than a straight lecture method. This seems to help disperse the fog and clear away some of the underbrush that has caused some students to lose their way in the area of science and its application, and religion becomes an inviting highland for new explorations.[29]

The "Psychology of Religion" is a natural sequence to this. Religion is studied as personal experience, and by lectures and essays and discussions psychological realities underlying and contributing to religious experience are teased out. This course is based upon the fact that it is to be followed by one in pastoral counseling and so aims to strengthen the psychological background for it.

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[27] Cf. H. Guntrip, *op. cit.*, p. 23; also W. L. Northridge, *op. cit.*, Introduction.

[28] Cf. *Clinical Pastoral Training*, ed. by Seward Hiltner; Federal Council of Churches of Christ in America, 1945.

[29] Which has its "frame of reference" in the Christian pastoral psychology outlined above.

The second-year students take a course in the principles and techniques of pastoral counseling. This is looked upon as a special expression of psychotherapy. Spiritual guidance is seen as having a part in the total process of assisting troubled persons. Illustrative material is drawn from case histories. This is supplemented with informative skirmishes in abnormal psychology. The endeavor here is to keep the material closely related to the pastoral practice of the minister.

The third-year students deal with case studies of some of the more frequent problems that the minister meets in his parish counseling. This follows the seminar method and gives the students a good deal of freedom to consider theories and practices that seem to be related to the problems under discussion. The place of social welfare agencies is sensed in near-natural settings and the importance and values of conferring and co-operating with other related professional practitioners tend to become very obvious. This may be followed by a brief introduction to the systematic implications of pastoral counseling theory and techniques. It introduces the student to the literature of the subject. It raises problems on the relationship of pastoral counseling and theology. As a seminar class it aims to be concerned to some extent with the students' own problems in this subject.

It is our present position that a student-minister, having completed such a sequence of courses, possesses a suitable background for meeting more intelligently the personal problem needs of his parishioners. Their problems will have more meaning for him, and this will bear some relationship to what he might do or might not do to serve an effective ministry.

He is now prepared to some degree to read selectively in relation to this aspect of his ministry. He has an excellent background if he should wish in a year or so to take special post-graduate training in pastoral clinical methods, or to proceed with a graduate course in the psychology of religion. This latter should be planned to include supervised experience in pastoral counseling. Such a graduate course, leading to a Master's Degree in Theology, can be pursued at the Divinity Faculty of McGill University.

The prerequisites for entrance into this graduate course include the undergraduate subjects outlined above or approved equivalents, and courses in philosophy and literature or history as well as the undergraduate course in theology. For this Master's course, three graduate seminars are required, one of which can be "Social Case Studies." The major subject is a seminar course in some aspect of the history and practice of "the cure of souls" and some clinical field work with supervision in a hospital or institution, or in a church where social service or psychiatric counseling is a part of the work of the church. A thesis of superior quality is also required. The course may be completed in one year or extended over a period of several consecutive years.

# PASTORAL NEEDS OF OLDER WOMEN

THE REV. HARLOW DONOVAN

*Pastor of St. Paul's Church, Sikeston, Missouri*

The scientific investigation of old age and the aging process has become a field of specialized study and practice in its own right. One reason for this interest is the fact that the experience of old age is becoming more and more common with the appearance of each new generation. One of the blessings of modern culture is a greatly increased life-span. Life expectancy in the United States was 49.2 years at the turn of the century. Today, it is at least 66.7 years.[1] Therefore, old age is an eventuality most of us now living will experience. So there is good reason for the growth of professional interest in the matter of old age. It is also a matter of existential concern; and this probably is the strongest single motivating factor behind current professional concerns.

## The Challenge of Later Maturity

My own awareness of the aging process as a "problem" has grown out of confrontation by the fact that certain close relatives have passed beyond the 60-year mark. It has been apparent for some time that they are in process of making adjustments to new situational factors, most of which are alien to my personal experience. In attempting to understand them, younger persons are thrown back upon their imaginations of what the experience of old age is like. To understand older persons is quite different from trying to understand children. We all have our own experiences of childhood from which we can transfer elements into present relationships with children and young people. Not so with old persons. Their life-situation can be fully understood only by participation; and the possibility of participation comes only with age. This is a genuine hindrance to an effective ministry to aged persons. It is apt to hamper any relationship with an older person, whether that relationship is pastoral, social, or within the bounds of the family circle. Lacking the understanding to be gained through participation, other avenues to an intelligent, sympathetic insight are available. Medical, psychological, and sociological studies of the aging process, and of problems attendant upon it, are continually being

[1] L. I. Dublin: *Length of Life;* Ronald Press, New York, 1949. See also Palmer Putnam: *Energy in the Future;* New York, D. Van Nostrand, 1953.

published in books and periodicals. Interested persons, which certainly should include today's pastors, will find much of this material helpful and requisite to building a foundation of understanding upon which to base their services to, and relationships with, older people.

## Approaching an Understanding of Needs: A Cooperative Method

The area which deserves further investigation is that of *needs,* particularly from the clinical-pastoral point of view. My own questions in this respect were met by an opportunity to minister in a small home for aged Protestant women. But to arrive at a realistic understanding of the needs of older persons does not automatically follow from acquaintance with a few of them, although such acquaintance must be part of the ground from which such an understanding is to grow. My problem was to find a method of ascertaining needs; and for this method to be effective it seemed that it should involve more than my own subjective interpretations of the psychological and religious behavior of the persons to whom I was ministering in the institution. For guidance in my search for a method, I relied heavily and with gratitude upon an authority in the field of pastoral care and upon a psychiatric social worker whose special interest is in the problems of the aged. Some kind of *instrument* was indicated. At first, I envisioned this as a questionnaire to be filled out by a group selected from among the residents of the institution. But my lack of experience and special training resulted in abandoning this more elaborate approach for something simpler. Finally, a simple question was selected as the instrument which would be more manageable for me, and more comfortable and less threatening for those women who were to participate in the clinical investigation. The question used was: *"What do you feel some of the needs of older people are?"*

## The Participants and Their Responses

Twelve women were selected on the bases of (1) accessibility, (2) ability to verbalize, and (3) mental alertness. Their ages ranged from 80 to 92 years, the average being 84.5 years. All took up residence in the home voluntarily, and all had private economic resources. The question was asked of each one during the course of a typical pastoral visit, and always in the privacy of their own rooms. Before being asked the question, each one was informed of the purpose, i.e., to gain a better understanding of older persons so that my future ministry might be more relevant. Ten of the twelve women responded willingly. Two however declined, saying they either had no opinion or no clearly defined thoughts about the matter. No attempt was made to persuade them. Of the ten who participated, five emphasized the *need for attention.* Each of them described this as the desire to receive visits from other persons. Two of the five spoke only in terms of *pastoral* attention. A third said she received little pastoral attention from her own church, but added, "It doesn't have to be the minister,

but people who are interested in you . . . you want old friends to remember who you are." The remaining two of these five described the need for the *attention of persons* regardless of role. And one of these last two made certain qualifications on the need for attention:

> All the old people I know, including myself, need privacy. They have a right to independence. There I mean they have a right to their own opinions and ways of doing things. You know, sometimes people try to be too helpful and only smother old people.

Before making any further comment on these five responses, those of the remaining five can be reported here. One spoke of freedom and independence, adding:

> Yah. They don't need to be led around by the hand all the time. I think they can be left pretty much alone.

Another spoke of the need to achieve "peace of mind" through adjustment of changing events and circumstances. Still another woman, of fundamentalist persuasion, replied:

> You want to know what I think they need? I'll tell you just what they need. I know just what they need. They need to hear the pure word of God now, like they never needed it before. Now, everybody needs that, and I know you agree . . . but old people need to hear His voice so they'll know where they're going. They need to call on the name of Jesus Christ and be saved—because they're all going to meet Him soon.

Still another replied:

> Well . . . you know . . . one of the worst things you can do is to put a lot of old people together. There's not more than two happy old ladies here in this house. Of course, they won't tell you that, now will they? None of them have a bad word to say about this place, but they're not happy, all shut off from life. Just here waiting to die . . . and out they go . . . one by one. Two of us have gone out that way since January, you know. Well . . . I want to tell you the truth. This isn't what old people need. Of course, sometimes it can't be helped. That's different. But speaking for myself, I don't like just having other old people around me. I like people of all ages around me every day . . . and I think that's true about everybody I know here.

The tenth and last prefaced a very lengthy reply with:

> Well, that's hard for me to answer intelligently. My own personal problems are all mixed up with what I think about that.

I assured her that perhaps her personal involvement would, if anything, make her answer all the more valid and helpful because of my particular concern for the needs of individual persons. I was unable to keep a verbatim record of her answer. In substance, however, she spoke of having undergone an extended period of emotional stress for which she was unable to pin-point the cause or source of her anxiety. Since the first onset of this

disturbance, she said that she has had two or three recurrences of somewhat lesser intensity. Because she was unable to recognize any apparent, objective cause for these emotional seizures, she then experienced a feeling of bewilderment and fear for her own mental health. This was further complicated by a feeling of isolation and loneliness because she knew of no one who could give her intelligent understanding or counseling during her periods of anxiety. She said that members of the staff at the institution had been able to tell her only that "everything was going to be all right." She concluded that she needs assistance in learning to handle her emotional problems which she said she believes are linked somehow with a "lack of religious certainty."

### An Evaluation of the Project

A precise and thorough interpretation of the basic needs reflected by the foregoing answers would have to be developed with reference to other information about the ten women which is not given here. Furthermore, the small size of this "test group" tends to preclude the possibility that the results of this quite elementary clinical study might serve as a basis for a general understanding of senescent needs. Yet, for all that, certain observations can be made which have the appearance of validity. First, the approach employed here is of such nature that it elicits only "felt needs." Second, the needs expressed by the participants reflect a strong concern for relationships.

### The Validity of "Felt" Needs

It is our hope that reliable scientific methods will be developed for exploring the realm of specific, underlying needs of older persons. On the other hand, pastors, counselors, and social workers are continually confronted by the "felt" needs of individuals, young or old. It would be a grave error to dismiss them on the assumption that they are not "real" needs and, therefore, have no validity or claim to recognition. The "felt" need of an older person is often the focal point of contact between person and pastor. If the relationship is marked by genuine concern and mutual trust, it can issue in creative results. The older person's perspective on the "felt" need can be broadened; a more realistic appraisal is then possible; with the added possibility of the older person's increased ability to make more intelligent decisions with regard to self and others. What happens in this process is not that the original "felt" need vanishes but that more of its roots and connections are brought to light. The point, or course, is that the "felt" need must first be faced as a fact of experience before any further steps can be taken. For this reason, something might be gained if similar clinical studies were to be carried out and the results pooled and compared. If nothing else were to be learned, at least we might have a better understanding of what old persons themselves think and feel about their predicament. This in itself would be a tremendous gain.

It is my observation that most decisions made in respect to older persons, most services and administrations which are applied to them, are largely determined by the point of view of younger persons and not *from within* the actual experience of old age. This can be observed on every level of our culture. After a certain age is reached, they are condemned to exist in a kind of social "half-life." Those of us who are younger are content to keep our relationships with older persons on superficial levels, avoiding deep involvement either in their joys or in their anxieties. It is quite possible that much of the "childish" behavior manifested by the aged is due to the fact that society forces this role upon them; that they must accept these terms if they are to maintain any kind of minimal relationship with their social environment. Their will-to-participate really may be inhibited as much by sociological and relationship factors as by the biological processes of senility.

## The Hunger for Creative Relationships

Let us consider the second observation made about the responses to the instrumental question: i.e., concern for relationships. The need for relationship can reach the point of crisis as in the case of the tenth woman who could find no one who would make more than a superficial recognition of her nameless anxiety. Consultation with the nursing staff about this matter disclosed that all of them had simply dismissed her with such comments as: "After all, she's getting old," "It's just due to old age," and "We persuaded her that it was all in her imagination." Such perfunctory attempts to deal with the problems of anyone, old or young, can only deepen the sense of isolation; and in the case of the aged, we might expect this reaction to reach its greatest intensity.

Another aspect of this matter is reflected in the answer of the woman who cautioned about "smothering" old people and of their "right to their own opinions and way of doing things"; also by the reply of the one who said, "They don't need to be led around by the hand all the time." Being told what to do, what to think, that one's feelings are not so important after all, can be profoundly exasperating for them. Such ways of relating may tend to be quite unhealthy for children; but it must be agonizing for older people. Individual old persons, of course, respond differently to such treatment. Some resign themselves to it, some rebel, and others retreat from it; relatively few seem able to transcend it while fully maintaining their integrity.

## Subjective Factors in the Pastoral Relationship

While the immediate results of the study reported here are far from conclusive, it still demonstrates that old persons have conscious feelings of personal need and that they are, largely, willing to discuss them with someone they feel can be trusted. It also demonstrates the value of letting older persons speak about old age from within their own experience of it.

As pastors, our own understanding of old age can, perhaps, gain considerably through honest questioning and listening rather than through trying to puzzle them out at a distance. It is not the pastor's primary responsibility to analyze and diagnose the older persons in his care but rather to help them gain such insights for themselves. This, of course, calls for more than a superficial relationship; it calls for more than bouquet-carrying and head-patting.

During the course of my experience with this particular group of aged women, the conviction has grown that one of the greatest single blocks to creative relationships of older with younger persons is *the attitude of younger persons toward old age.* The inevitability of our own eventual senescence is a fact none of us seems to welcome wholeheartedly. Yet, in each older person who confronts us, we see a symbol of our future selves. Do we face these symbols with superficiality thereby hoping to ward off, for the time being, the ultimate threat they signify? There are also signs that this unconscious defense reaction is true of old persons as well as it seems to be of younger persons. The tendency of old people in homes for the aged to become "room-bound," avoiding prolonged, intensive contacts with their fellow-residents may well be due, at least in part, to this factor; because in their fellows they see the reflection of their own predicament. Only one of the ten women questioned had consciously faced and grappled with this as a factor in her own experience. In the rest, it appeared to have been submerged. In later visits, I sought to discuss my theory about this with five of the remaining nine women. Three immediately changed the subject or simply apologized for not being able to understand "that sort of thing." The other two, however, agreed to its plausibility and, in discussing it with me, pointed possible ways in which it manifested itself in relationships between persons in the institution. The pastor might do well to search *within himself* in order to discover whether this is a potent blocking in his own relationships with aged persons.

The function of the pastor is to serve as a mediating agent whereby religious resources are brought to those areas of need in the persons to whom he ministers. If he is to continue his effectiveness in this respect, to persons who have reached that stage in life known as "later maturity," he will require a sympathetic understanding of their needs. He also will have to grapple with his own antipathy to the aging process. But his effectiveness also stands to gain by awareness of the fact that old age can be met most adequately by persons who have grounded their attitudes healthfully, and begun to experience the unfailing love of God, early in life. In short, "ambulance work" in the last years of life usually will be a makeshift affair at best.

## The Existential Question and a Christian Answer

Old age is, by nature, a period in which ties with the familiar break away, one by one, concluding in the ultimate break which comes with

death. As already indicated, many of these ties seem to be broken earlier than necessary, many relationships severed before their time. For this reason, we may do well to question whether the "old folks' home" is always the best answer for persons who wonder where they should spend their last years. Can we honestly assure the married children of aging parents that everyone will be happier through this often uncritically accepted solution? At this point, I do not feel qualified to propose a final answer to this question nor to suggest *the* alternative. In the last analysis, each situation calls for its own peculiar answer. But the question, all the more, deserves attention. As for death, the pastor's ministry to persons, from cradle-to-death-bed, can be a vehicle for the spirit of assurance expressed by St. Paul:

> For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord.

In conclusion, continuing studies of the aging process should include the participation of older persons themselves. Perhaps their participation should proceed along the methodological lines followed in this study. Perhaps other, and better, approaches should be developed. Whatever the case, it is important to avoid the pitfall of confusing the problem with the person himself. And the problems which come with aging will sooner or later be of immediate concern in the experience of each one of us. Then each person asks the ultimate question: "Is this really *the end* for me, or is it really *the beginning?*"

# GROUP MOVEMENT IN THE WARD RELIGIOUS SERVICE

THE REV. THOMAS W. KLINK

*Chaplain, Topeka State Hospital*

This brief paper will attempt to describe the writer's experiences over a period of three years in the conduct of informal religious services on women's continued treatment wards of a therapeutically oriented state hospital.[1] Although admittedly based on only impressionistic data, one observation recurs: *that the significance of these informal religious services is not to be found in the formally religious content of songs, scriptures, sermonettes, etc., but is to be found in at least two significant and recurrent forms of group interaction.* To outline and illustrate these forms of group interaction is the purpose of this paper.

## The Service

Weekly on three continued treatment wards the chaplain comes to have what the patients refer to as "church." The meeting is held in the dayroom of the ward, a large "hall" furnished only with chairs, tables, piano, and TV set.

In beginning these services on a ward, the chaplain spent the scheduled hour for several weeks visiting with individual patients, introducing himself and announcing the plan to have "church." Where the announcement aroused strong delusional suspicion, the conflict was dealt with obliquely but firmly, "I'm sorry that you don't feel that you want to join with us and I hope you'll be able to find a place on the ward where we won't disturb you. Perhaps you'll join with us another time."

After several hours of such preparation we had assembled a "nucleus" for the group. This has been a circle of chairs in a central spot on the day hall. It is important to leave a few empty chairs in the circle and to

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[1] Several attempts have been made to initiate similar services on men's wards and the response has ranged from none to very little. Two experiences on mixed male and female wards have followed the pattern here outlined for exclusively female wards. This represents only an impression, but one persistently encountered, and it is offered as a sidelight to the principal observations.

Appreciation should be expressed to Dr. William Tarnover, M.D., now on the staff of the Menninger Foundation, for the original invitation to initiate this type of service on his wards; and to the Rev. E. Donald Hood, now canon of Grace Episcopal cathedral, Topeka, with whom many of the ideas were worked out during the writer's supervision of Mr. Hood's experience of clinical pastoral training.

make sure that there are aisles for movement into and out of the circle. In assembling this "nucleus" no attempt has been made to select patients—the invitation is given individually to all on the ward with a gentle offer to assist enfeebled patients in moving their chairs into the circle. Hymn books or mimeographed song cards are distributed and the service begins. Our experience has strongly indicated the inadvisability of having the circle "set up" or the hymn books distributed by ward personnel. The value in focusing the group's attention on a single leader has seemed to outweigh the practical inconvenience of this arrangement. Gradually it has been possible to enlist volunteers from the participating circle of patients to share in these and other tasks.

The content of the 35-to-45-minute session is extremely flexible, but it has usually included singing of familiar hymns (most often of the simple rhythmic "gospel" variety), the reading of Bible verses, and occasionally a brief sermonette, plus a period of conversation ending in prayer. The singing of the familiar hymn, "God Be with You 'Til We Meet Again," as a closing has gradually become the only invariable part of the session. These components of the service are used and varied extemporaneously by the leader whose use of them is guided by the concepts of group interaction outlined below.

## The Patients

The patients taking part in the services are best described as "isolated." Their isolation springs from emotional and physical conditions variously diagnosed as senility, schizophrenic reactions, mood disorders, chronic brain disorders, etc. Their ages range from 20 to 80, with the estimated average in the early 60's. Except for a few recently admitted patients they tend to have been long-term (3-5-year minimum) "continued treatment" cases. In the process of adjusting to the hospital the differentiating symptoms of their several illnesses have tended to be washed out by the single more pervasive symptom of social withdrawal. Their attention is most frequently directed inward to thoughts and anxieties, rather than outward upon people and events around them. One notes them, too, on occasion posturing, talking, and sitting quietly absorbed in their own internal preoccupations. Even the not too infrequent outbursts of aggressive behavior or suspicious loud talking are best understood in terms of the same internal stimuli rather than in terms of the external events which may seem to have given rise to the disturbance. When their attention is focused outwardly the attention span tends to be short, apparently abbreviated by anxiety which forces retreat into the self. Forceful attempts to intrude for long periods of time into this kind of isolation are resisted vigorously, both verbally and physically. It is against this background of individuals that the forms of group interaction described occur.

## Significant Forms of Interaction

1. *Movement:* Any group can be understood as a series of irregularly concentric circles of involvement ranging outward from the center of the group's attention. The ecology of a small group is as revealing as the mass population movements of a great city. It is my understanding of the inner life of many emotionally ill persons that they perceive their illness in terms of "distance" from the "center of things." Perhaps it is our intuitive insight into this situation that causes us to say, "He is way off." This distance is to be noted in patients of widely varied diagnostic categories. As one patient picturesquely described his experience from the vantage point of remission, "It was like looking through binoculars backwards; everything seemed very clear but very far away."

From these two observations—the shared awareness of the group's "center" and the feeling of distance from the center—comes the hypothesis *that movement toward or away from the center of a group is a communication device of great importance.* This notion will be illustrated in the observation notes of one patient recorded below.

2. *Identification of the self with the group:* The psychiatric studies of morale and of men in combat [2] have stressed the importance of the individual's identification with the unit as a major support in meeting stress. This principle is equally relevant to the fierce skirmishes of mental illness. In some group situations verbal communication of this is possible and ideas and problems talked about together furnish the basis for identification. Thus, in the church collects, creedal affirmations, recall of confirmation or baptismal vows stimulate such feeling of identification. In the setting of our ward services it was assumed that such identification would be a religiously and therapeutically significant form of interaction. We came to observe that the expression of this identification took characteristic forms.

*Clinical observation:* H. P. is a 48-year-old woman diagnosed as suffering from a schizophrenic reaction, paranoid type. She has been known to the chaplain for most of her three years of hospitalization. She has been marked as an intensely disturbed person, protesting vigorously the plot of various people to "take her husband and make her a nun," and insisting upon her love and loyalty to the present (second) husband. Psychotherapy, ward milieu, family visits, medication—all have been seen through the resistive eye of her anxiety. Occasionally, her verbal hostility has become physical assaultiveness. She has received a number of electric shock treatments in the hope of making her more "accessible," but with little result. A promising treatment plan with thorazine was terminated because of an allergic reaction to the drug. She has continued on minimal doses of Serpasil during the period here described.

When first told of plans for services she reacted with characteristic ideas of reference. Her suspicious negativism was met by firm announcement of

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[2] *Cf.* Menninger, W. F.: *Psychiatry in a Troubled World;* Macmillan, New York 1948; also Grinker, R. R. and Spiegel, J. P.: *War Neuroses*; Blakiston, Philadelphia, 1945.

the plan. During the eight or nine months of the service she conspicuously and, at times, loudly, remained at a distance. No attempt was made to "force" her into the circle. Aides were encouraged to allow her to take a comfortable distance. Whenever appropriate occasions presented themselves the chaplain would indicate his understanding of her (and others') distance: "Whenever you would feel comfortable in doing so, you are all welcome to come closer to the circle." Abusive responses to these "interpretative" invitations were walked away from.

After some months she was noted poised tentatively in the doorway to the day hall. There, she seemed to feel comfortable and could hear the service. She was in a position to hear the chaplain's frequent declarations of understanding and acceptance of the movements into and out of the group: "We give Thee thanks, O God, that thou hast given us the freedom to move—closer to Thy people and to Thee, or apart for a time." Or again—on a day when tension seemed to be high on the ward and a number of the group were noted dozing: "We give thee thanks for our feelings, Father; that sometimes tremble with fear and sometimes are quiet with the retreat and peace of sleep."

On one day, Mrs. P. swung around on the table which had been her seat and faced herself toward the group. During this hour she accepted a hymnal for the first time, but did not sing, and, after the free talk period, the prayer was: "Thou knowest, O God, that we take the instruments of living but dare not trust ourselves to use them. Forgive us our fear and the idle tools in our hands. Only give us time to grow less afraid."

The next session saw Mrs. P. in the front row, having skipped the intermediate "back rows" of chairs. She sang loudly, standing promptly with exaggerated obedience, turning the pages of her hymnal with nearly uncontrolled zeal. The writer sensed a near crisis in anxiety and eliminated the "free talk" period, taking the time instead to talk about Jesus going "apart into a desert place . . . God knows of the fearful attraction we have to be together and the quiet gnawing need to retreat a bit. But it is a part of the glorious working of God that once, even with rigid fearfulness, we come together—we may draw back again and know that we are understood . . . Our comings and goings are in His hand." This extemporaneous talk seemed peculiarly "effective" because five or six, including Mrs. P., got up from the inner circle and took positions at a safer distance.

It was from this safer distance in the "back row" that Mrs. P., some weeks later, answered the invariable inquiry at the close of the session, "Will someone help to pick up the books?" Subsequently she has continued her participation in the group sessions, climaxing the movement on one day in the "free talk" period when she proposed with well-nigh unbelievable group identification; "Reverend, *we* need a committee to arrange the chairs and get some flowers for our meeting."

## Implications

In this externally strange setting of a chronic hospital ward I have been impressed by a new awareness of the process of group communication in worship. Worship is not simply a soothing backdrop for preaching. Worship is celebration—the offering up unto God of the precious feelings of the human life. Of pre-eminent importance in such an act of celebration are the

feelings of the immediate present moment. These feelings may be communicated to the "celebrant" in many ways but not least important among these are the forms of group interaction that emerge where the structure of a service has been given sufficient flexibility to allow communication.

Further, having seen the above described patient a number of times individually, this writer is impressed by the possibility of communicating dynamic understanding in religious terms within a worship setting when such understanding has been repeatedly and actively resisted in individual relationships. The peculiarly oblique character of the communication in worship, when coupled with the flexibility of physical arrangements, seemed to communicate without intolerable threat.

A final note should be added with great humility. Although the above notes are offered with some enthusiasm, they are offered with a full awareness that the few hours described represent only a tiny fraction of the time spent with these patients. What success is found here must be attributed in great measure to the climate of understanding care provided by aides, nurses, physicians, and other personnel of the wards described.

## A PASTORAL PRAYER *

O God, Who hast made man of flesh and the spirit, and Who hatest nothing that Thou hast made, bless, we pray, those who complete this year of growth. Thou knowest, O God, how we had come to know Thee as children, and how our love for Thee has been challenged by the cries of those who fear Thee, by our freedom from those who taught us of Thee, and by the cloaked selfishness of those who profess Thee. Thou knowest the secret resistances of the spirit, and Thou knowest the ways we have blocked the flow of Thy love through us. Remind us, we pray in this hour of celebration, of Thy acceptance of us; Thy forgiveness for our honest limitations and the resources for growth. Accept this new measure of maturity and bless it, in the service of all Thy weary, distressed children. In Jesus' name we pray. Amen.

* Delivered by Chaplain Thomas W. Klink, Topeka State Hospital, at the Commencement Services, Menninger Foundation School for Psychiatric Aides.

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## EDITORIAL

### On Parish Calling

Whenever a group of clergy meet in an atmosphere of reasonable honesty and seriousness, it is almost certain that sooner or later they discuss the heavy demands of their calling, and more particularly the frustrations they encounter in visiting in the homes of their people. Usually there are two complaints and usually they are offered in reverse order of importance and intensity.

First, we bewail our busy-ness. The demands on the parish minister are heavy. The endless procession of meetings and planning sessions—the responsibilities and involvements with denominational programs and the guarded participation in interdenominational activities—all these hover above, behind, and in front of us, and there seems to be no escape. These things take so much of our time and energy, we say, that we have little time and energy left for calling on our people.

Secondly, if we are honest with ourselves, most of us will admit that there is something about pastoral calling that makes us anxious and uneasy. Many times we would much prefer to be doing something else, even though once we are in a home and have had a visit with one of our flock, we feel joyful and strengthened and wonder at our resistance to parish calling.

The first of these two reasons for finding calling difficult is valid, but it is likely that we ask it to bear more weight than it deserves, i.e., our weight of guilt. The second of the reasons comes, in the opinion of this writer, more nearly to the heart of the problem. We are inclined to be anxious in this relationship—and life has enough anxiety in it without devoting an afternoon to more of the same.

If this analysis thus far has some truth in it, then we might do well to try to understand the sources of some of this anxiety and, in our struggle,

at least deal with the realities of the problem rather than with our rationalizations and accompanying guilt.

One reason that pastoral calling makes us anxious may be that in calling we lay ourselves open to more involvement in the joys and despairs of our people than we have time to deal with, or are emotionally capable of bearing. In this case we may keep the call on a superficial level and limit it to only twenty minutes or so, or we may simply avoid calling except when we must because of the parishioner's demand, or our guilt, or the near approach of the every-member canvass.

Another reason—perhaps related to the above—may be that the possibility of *real* meeting is a threat to us. In this case again we may make the call short and keep the conversation on cozy superficial topics. Or we may wear—in our minds or in our clothing—the badges of our authority as ministers, and by this remain aloof from real encounter with our people.

Another reason may be that somehow from the deep recesses of our understanding and Christian theology we may sense that the laymen's relationship to the Church and the particular congregation should not be so minister-centered and minister-dependent. We know that some people will be hurt if we do not call on them once in a while, and we may resent this demand.

The answer to this particular clergy dilemma cannot be a general one. And this writer would add that a part of the answer is coming to terms with the fact that no answer will completely solve the problem. Two questions might be raised, however, which might offer some help in clarifying and facing the issue honestly. First, does not the doctrine of the Church imply more ministry to one another among the laity themselves? Are we not called upon to weep with those who weep and rejoice with those who do rejoice?—and the "we," here, is not the clergy alone, but the members of the body. If this is true, then the second question follows: Is it not the clergyman's task to direct the process of this lay ministration? Who but he can lead the people into this understanding of the meaning of their *"membership* in the Body of Christ"? Is it not his responsibility to structure such meetings as will contribute to the real involvement of our people with one another rather than always through himself—his sermons, his chairmanship, his know-how, his calling?

St. Peter, in his letter of one Christian congregation, said: "Ye are a royal priesthood, a chosen race, a holy nation." Or again, in the words of St. Paul, "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

D. C. S.

# BOOK REVIEWS AND NOTICES

Edited by The Rev. Rollin J. Fairbanks

**Religion in Crisis and Custom: A Sociological and Psychological Study:** Anton T. Boisen; Harper, New York, 1955. 271 pp. $4.00.

Students of religious experience and of religion in psychotherapy are aware that Dr. Boisen's primary concern has always been with crises, both personal and social, and how they tend to reorganize human personalities and human group structures. His *Exploration of the Inner World* (1936, 1953) has been for a quarter century a classic in the American literature of psychopathology and pastoral care. In this new volume he has managed a somewhat similar pioneering task, by indicating some of the cross-currents between personality-shape and community-pattern as they are affected by social crises. He finds the psychological clues to both people and groups, and their religious-ideological character, in the trauma of crisis experience; thus offering an empirical and clinical verification of one of the cardinal principles of the so-called "crisis theology."

The field studies upon which he bases his theoretical constructions include comparisions of "old line" churches with Holy Roller sects, a mental-health study in a mid-West village, and a history of how a revivalist group became a Methodist congregation. It must be confessed that there is a measure of discontinuity in some of this material, in spite of sturdy efforts at editorial linkage, because it was in many parts first prepared separately and occasionally for various journals and lectureships. Nevertheless, people at work in the field of religious psychology and social psychology will be overjoyed to have it all, thus linked and available in one package. Its valedictory quality is unmistakable, and, God bless him, Dr. Boisen dares "to hazard some guesses" for the future, of which the critical one is that, if "the present world crisis does not result in our destroying one another, Christianity should be in an ascendant position."

JOSEPH FLETCHER

**Faith, Reason and Modern Psychiatry:** Francis J. Braceland; Kenedy, New York, 1955. 310 pp. $6.00.

The editor, a psychiatrist, has collected a number of penetrating articles by Roman Catholic experts to present the Roman Church's point of view of a rapprochement between psychiatry and religion. Dr. Karl Stern, in his chapter entitled "Some Spiritual Aspects of Psychotherapy," points out that many Christians are upset at the idea of love being called a mechanism and being made a part of a treatment technique. But he emphasizes that it is precisely through this human element that psychotherapy offers such an extraordinary challenge to the Christian conscience. The total moral attitude of the therapist is the basis of the relation between himself and his patient, whether his moral or religious attitudes are ever actually stated or known to the patient or not. This does not mean that the therapist should bring moral

judgment to bear upon his patient, but through the virtue of charity he should accept and respect the patient as another child of God, however distorted the "image of God" seems to be in that person. This non-judgmental attitude, however, is far different from that of the therapist who is "non-judgmental" because he does not believe in moral values which transcend the natural order.

There are two pitfalls, Stern believes, for the psychotherapist who encounters the spiritual element in a patient. On the one hand, he may reduce a patient's anxiety to the level of purely psychological mechanisms through spiritual debunking, or he may try to treat the spiritual problem without realizing that the patient's concern with spiritual difficulties may be an intellectual defense that camouflages deeper personality problems. The solution of a religious conflict involves the entire personality, and the patient is unable to solve his religious difficulties as long as he is in a position to use them intellectually as a means of defense.

Under the chapter title, "Some Denials and Affirmations of Religious Faith," Dr. Gregory Zilboorg, a convert to Roman Catholicism like Stern, states that there is only a conflict between psychotherapy and theology when either field is misused by man for power-seeking, selfish, or purely utilitarian motives. At their best, "science and religion are one, the true knowledge of God." Just as theologians must not claim to know everything, so also must psychoanalysts avoid the fallacy of what Zilboorg calls "psychoanalytic imperialism" or claiming omnipotent wisdom. According to Dr. Zilboorg, Freud really made no such claims and stressed love of one's neighbor more than hedonistic sexual love. (It would be difficult to justify this view by quotes from Freud's works!) Psychoanalysis, writes Zilboorg, "has nothing to do with religious faith or atheism" nor with "problems of morality." (One might ask Zilboorg, "How can the analyst avoid moral questions which are so important in terms of the cultural background and problems of every patient?") Without going into details, Zilboorg claims that Jung "confuses more than enlightens" us on religion. Some of the other contributors to this book also attack Jung, perhaps because they feel that Jung is too intellectual, mechanistic, and mystical in his approach. Certainly Jung's declaration during the last World War, while working in Nazi Germany, that the religion of Wotan in all its "pagan power" should replace that of Christ makes one question his religious approach and wonder whether politics has become hopelessly mixed up in it.

Zilboorg stresses his view that "psychology . . . can shed no light on the relations between man and God." This is a debatable point of view, but his argument is that we can only note man's reaction to God, but never the other side of the experiment, God's reaction to man. Perhaps at this point one might ask, "What about the alleged healing miracles at the shrine of Lourdes?" As a result of his viewpoint, Zilboorg believes that the scientist's attempt to penetrate theology will lead to invalid conclusions. In a word, when dealing with metaphysics, one must use metaphysical terms; one cannot answer metaphysical questions with "scientific" answers. The scientist's scientific exclusiveness may be his own "defense neurosis," as Zilboorg labels it. Following this same reasoning one might add that the theologian should not attempt to explain empirical matters in theological terms.

Zilboorg states that Freud's "blind spot" was that faith meant the denial of reason and the primacy of the irrational. Religion was therefore an "illu-

sion" and he equated religious ritual with compulsive neurotic ritual. His error was his assumption that if two emotional or behavioral phenomena are functionally similar, they are psychologically identical. Because of Freud's dim view of religion, some theologians tend to throw out the baby with the bath water, i.e., discard the "whole scientific wealth of psychoanalysis."

Zilboorg cautions the analyst to use care in interpreting religious ritual. For example, communion is not an unconscious act, but conscious, voluntary, and intentional. It can therefore not be explained away as mere "incorporation."

Rudolph Allers, in "Psychiatry and the Role of Personal Belief," emphasizes the importance of later life as well as infancy in the development of the individual's personality. Human nature is modifiable, and early experience is counterbalanced by later experience. Dr. Allers believes that the individual's philosophy is a determining factor in his approach to reality, and the chance of mental illness is less for persons with strong religious convictions of the type that help a person to relate creatively to other human beings and to God. Not techniques alone, but particularly the personality of the therapist, are important for the patient's progress.

Dr. Braceland's own chapter, "Clinical Psychiatry—Today and Tomorrow," concerns the various techniques used to help mental patients, and Juan J. Lopez Ibor, another psychiatrist, describes various psychiatric symptoms and syndromes. Philosopher Vincent Edward Smith, in the chapter, "The Study of Man: An Essay in Reconstruction," contrasts various approaches to an understanding of man, particularly behaviorism, gestaltism, and psychoanalysis, and aims for an "integral view of man" in which "theology integrates science" and "science enriches theology." Anthropologist Dorothy Donnelly's "Man and His Symbols" is interesting enough and carefully written, but seems to have little connection with the main theme and purpose of this book, the relationship between psychiatry and religion.

"An Approach to a Theology of Illness" is the title of a chapter by medical historian, Pedro Laín Entralgo, which concerns a resolution of certain ancient theological arguments such as whether a sick person is necessarily one who has sinned. His conclusion: "the man can be sick without having sinned." Whereas the early Greeks looked upon sin as the result of physical disease, the early Hebrews reversed this view and considered the physically ill man a sinner, the physical sickness being considered as a punishment for some transgression of moral law. Christ made a distinction between physical illness and sin. Dr. Entralgo admits that it is still a mystery why men should suffer illness and pain when they have led good lives. But making this a "mystery" rather than the result of unfortunate circumstance implies a persistence of the old belief of a reciprocal relationship between sin and physical illness. Of course, as Entralgo makes clear, the sick in spirit can make himself sick in body, as in psychosomatic illness and the physical effects of rational or irrational guilt. Entralgo also alludes to asceticism and martyrdom in connection with the question of illness as a test of faith or endurance. This question is philosophically bound up with Christ's sufferings on the Cross, and the basic ascetic heritage of Christianity as expressed in Catholic monasticism and the celibacy of the priesthood.

Entralgo concludes by underlining the importance of faith in coping with

mental illness: the state of grace allays anxiety ("The tranquillity of soul that belongs to the man in the state of grace helps in the preservation of health"). He further concludes that sickness can elevate or degrade man depending upon whether he accepts it triumphantly in the spirit of Christ or "makes it an occasion of selfishness and egotism." There is a good deal of "admiration" for sickness as a test of man in this chapter, but he makes up for this view somewhat in a final sentence, "But illness is not something desirable to Christians even as a well-borne trial, because it is not the only road to spiritual perfection."

Priest and psychologist Noel Mailloux, in "Psychology and Spiritual Direction," encourages the theologian to utilize what ever information from the psychological, biological, and social sciences may be helpful in his own understanding and working with people. He gives the back of his hand to the extreme moralist: "Moral theology presents an idealized and rather unrealistic picture of human nature." Although the psychologist "must look to moral science for the correct solution of inner moral crises . . . no moral life can really thrive in a mind overwhelmed by anxiety, impoverished by regression, or choked by the weeds of wild instincts." He describes the development of personality and the conscience, and he explains such psychological phenomena as regression and sublimation.

Many priests step carefully around the problem of the boundary line between normality and psychosis, a problem which Fr. Jourdan Aumann faces candidly in the final chapter, "Sanctity and Neurosis." Some of the saints are recorded as behaving in ways that, today, might be labeled psychotic. (Albert Schweitzer dared to choose for his M.D. thesis the question of whether Jesus was sane or not.) It is "extremely difficult for either theologians or psychiatrists to distinguish between true mystical phenomena, diabolic possession, or a pathological condition." It is in working with such a problem that Father Aumann recommends the necessity of teamwork between psychiatrist and theologian. "The true mystic," according to Aumann, "is always conscious of his interior state, at least as regards essentials. He is also for the most part in control of the situation," which would weed out the victims of mental suggestion in spiritualistic séances, etc.

Father Aumann further distinguishes between sanctity and neurosis in connection with spiritual inspiration: "In supernatural ecstasy, the individual is filled with light and never forgets what he has experienced. Natural ecstasy depresses; divine ecstasy fills the soul with joy and peace . . . If the ecstasy is pathological, the patient is in a deep lethargy, with no collection of what took place." As for the saints, they were human too, subject to the frailties of man. It is not so much the way they behaved that counts, but the "cause of the reaction." But this is an untenable argument since who is able to disprove that the hospitalized psychotic's "talk with God" is truly inspired by God? Where does one draw the line? Despite cooperation between psychiatry and theologians, this reviewer believes there will still remain many doubtful cases—divinely inspired or psychotic, or both.

HAROLD KENNETH FINK

**Answer to Job:** C. G. Jung: Routledge and Kegan Paul, London, 1952. 194 pp. $3.00.

There are books and then there are books! To the assiduous reader of books this statement will appear less ridiculous than its literality would indicate, for with the churning of presses comes an avalanche of mediocre offerings. But every so often a volume appears which astounds one with its startling and vigorous presentation of seemingly new ideas. Such is the case with this little volume written by Dr. Carl Gustav Jung, the famous Swiss psychiatrist.

This diminutive volume, in dealing with Job's dilemma, offers suggestive answers which are in many instances startling. What Jung does in this study is to project his analytical psychology onto God! Resting heavily on biblical texts, combined with a keen knowledge of symbolism, Jung speaks of Yahweh as a god who "fragrantly violates at least three of the commandments he himself gave on Mount Sinai," of a god who is "bamboozled by Satan," of a god who "projects his own tendency to unfaithfulness upon a scapegoat," and of a god who acts according to an "inferior consciousness." Job stands morally higher than Yahweh. For Job is truly the hero in this drama, and because of Job's superiority God wishes to become like him. From this thesis the story moves to an explanation of the Incarnation and with the contemporary assertion that God still wishes to become man.

These may seem like strange words to the traditional theologian and to the biblical scholar, but the expressive and symbolical nature of Jung's thesis transcends the purely descriptive, academic handling of this important theological problem. If the theologian is to take Jung's answer seriously, he must certainly attempt to understand the complex theoretical structure of Jung's system. Even then it is doubtful if the professional theologian will wish to accept Jung's answer. It is an answer both esoteric and heretical, and one which leads to uncomfortable implications, especially for Protestantism.

A final note might be added from the point of view of the contemporary psychologist. The author and publisher claim this volume to be a study in the relationship between religion and psychology. Since so much of one's evaluation of this book from the framework of psychology would depend upon one's definition of that discipline, it is exceedingly difficult to offer criticism along these lines. Suffice it to say that the average American psychologist would be astonished and perplexed at the claim that this is psychology. It is theology. Why not call it that and be done with it.

The book has a surprise on every page. Anyone interested in the great religous questions ought surely to read it, re-read it, and then ponder it carefully. Even if the peruser finds himself disagreeing with the author's thesis, he will know that he is reading the results of some profound and serious thinking.

ORLO STRUNK, JR.

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**The Gift of Power:** Lewis Joseph Sherrill; Macmillan, New York, 1955. 203 pp. $3.00.

Professor Sherrill has once again produced a profoundly penetrating and theologically serious study of religious education in the context of the Christian faith. He gathers up the basic understandings of the psychology of selfhood as

are being set forth by the contemporary psychologists and psychotheraptists, places them along side of the contemporary efforts to communicate the Christian gospel and Christian education, and brings them under the clear light of a comprehensive, theological understanding of human life. The book amounts to a first-rate contribution in three specific disciplines of theological education: psychology of religion, religious education, and a genuinely Biblical theology. Dr. Sherrill brings to this the results of years of intensive teaching, intensive counseling of students and parishioners, and remarkable success at making the profundities of the Christian gospel clear to people of all strata of life.

In a carefully developed pattern of thought, Sherrill deals successfully with the subjects of the human self, the threat which it endures, its context in the Christian community, the nature of its encounters, the predicaments and themes of its existence, its effort to communicate through symbols, the changes that occur within the self and the basic dynamics of the growth of personality.

The thesis of the book is that "the Christian religion can teach men how to receive the gift interior, spiritual power sufficient to enable them to cope with the gift of exterior, physical power which has been granted." The nature of this power is summarized in the phrase "the power to become." He calls Christian education away from the anxiety of proving its importance in the household of faith and to a heightened concern to participate in the total ministry of the Christian community to the total self of man. One sees the self as it encounters other selves and as it deals with threat and as it finds its enduring meaning in the pointing of the theme of the life of faith toward the predicament of the uncharted way of man. The message of hope comes to man as in the life of faith human freedom as predicament is transformed into freedom as an inalienable gift in the fellowship between God and man.

WAYNE E. OATES

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**Medical Guide to Vocations:** Rene Biot, M.D. and Pierre Galimard, M.D.; translated by R. P. Odenwald, M.D.; Newman Press, Westminster, Maryland, 1955. 302 pp. $4.75.

This is a rather unique work, prepared for the Roman Catholic Church, but of some considerable suggestiveness for non-Roman communions and especially those engaged in the selection and training of ordinands or "candidates" for religious orders. For a long time seminaries and convent directors have needed something to help them recognize personality factors which make people unfit for priesthood or the "religious" vocations. On the other hand, physicians have had no very well worked out guide as to what line they should take in the choice and care of candidates. These two experienced French medical men have met this need in an interesting treatment. Dr. Odenwald, the translator, is known in America for his own work (with Fr. VanderVeldt), *Psychiatry and Catholicism.* It is a demonstration that very great piety can co-exist with medical realism and what William James called "tough-mindedness."

Beginning with a study of the role of the body in spiritual growth, the authors then deal with physical and emotional factors relevant to ministry

(lay and clerical), suggesting an interesting way of approach to the much-needed "job analysis" for clergy! No tests of genuine vocation are offered, but they do specify some "counter-indications" and handicaps. Their legal frame of reference is, of course, besides the prohibitions (*sic*) of Leviticus 21:16-23, the Roman Code of Canon Law, 984, forbidding ordination with "impediments through physical default" (meaning bodily defects and mental-emotional disorders). Great detail accompanies this inventory of factors: inheritance, personality make-up, life history, aptitudes, total profiles.

Possibly the most suggestive material in the volume is Part Two (pp. 157-261), offering a very thorough account of the physical and emotional pathologies that are typical of the "years of formation" in the seminary and novitiate. Their medical analysis of poverty, chastity and obedience is a model of candor. But they end by quoting Maritain: "Every natural explanation (of vocation) relates only to accidentals, trivial in comparison with the essential motive."

JOSEPH FLETCHER

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**The Churchman's Heritage:** E. G. Knapp-Fisher; Seabury Press, Greenwich, Connecticut, 1952. 96 pp. $2.25.

This book is "a series of reflexions upon the principles which underlie the positive and distinctive features of the life of the English Church, with special regard to those elements in the life of the Church at large to which she has given a particular and specific trend or emphasis." Thus it is frankly aimed at a somewhat limited group of readers, i.e., so far as the United States is concerned, members of the Protestant Episcopal Church. The author is hopeful, however, that members of other Christian bodies may read it "for information"; his attitude toward such readers is altogether broad-minded, in the best sense.

Mr. Knapp-Fisher illuminates his "reflexions," almost on every page, with quotations from the Anglican divines of the sixteenth and seventeenth centuries. These are all quite aptly chosen, and the value of the book is enhanced by their presence both for Anglicans and non-Anglicans. The careful, balanced thought of men like Hooker, Field, and Taylor is far too little known today.

The author does not pursue a very surprising course, but he pursues it well. In the narrow compass of his book he dwells upon the "positive," the central traditions of his Church, upon which its greatness rests and from which whatever contribution it may make to the "Coming Great Church" will surely come. Mr. Knapp-Fisher sets forth Anglicanism as fully Protestant and fully Catholic; his usage of these "loaded" words is irenically and, I believe, uncontrovertibly defended. If he has a personal prejudice for any party in the Church, he conceals it admirably.

Some Anglicans as well as some non-Anglicans may deplore the omission of unpleasant details, for it is unfortunately true that the "Churchman's heritage" includes one or two blots on the scutcheon. However, our author has promised us only the "positive" features of the life of the English Church, which, in all charity, we must agree are the "distinctive" ones; besides, to

paint the glories of Anglicanism in bright colors—and particularly to emphasize the *comprehensiveness* which has always characterized the Church of England and her daughters—may well be the best way to stifle tendencies to divisiveness which can render any Church impotent.

EUGENE VAN NESS GOETCHIUS

**The Christian Faith:** David H. C. Read; Charles Scribner's Sons, New York, 1956. 175 pp. $1.95.

There is a growing curiosity in America as to the nature of the Christian faith. Inquiries, however, often are not answered but rather exploited as excuses for exhortations and commendations. This pocket-size (hence handy) book by a former Chaplain to the University of Edinburgh is an honest and able attempt to explain the content of the Christian faith so that the inquirer may be fully informed before making any decision.

Dr. Read, who is now Preaching Minister at the Madison Avenue Presbyterian Church in New York City, presents the essentials of Christian belief in a straight-forward fashion that should commend the book to a large number of people, although the vocabulary alone presupposes a minimal educational background. This fact, plus the perhaps inevitable though ponderous number of Christian references, does prevent the book from becoming even more useful.

ROLLIN J. FAIRBANKS

**Marriage: The Art of Lasting Love:** David R. Mace; Doubleday, New York, 1952. 210 pp. $2.75.

One of the more helpful, popular books in this field, this volume deals constructively with the difficulties most frequently encountered in marriage. The emphasis throughout is on building the marital relationship, not through techniques but rather in discovering, respecting and strenthening the personal values so essential to such a relationship. There seems to be, however, minimal awareness of the contribution which religion has to make. The Appendix includes a brief bibliography, a list of a few marriage counseling services, and a short index.

ROLLIN J. FAIRBANKS

## OUR REVIEWERS

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# NOTES AND COMMENTS

Further information on the Fifth National Conference on Clinical Pastoral Education to be held November 9-12, 1956, at the Hotel Chelsea, Atlantic City, New Jersey: As announced in our last issue, the theme of the Conference will be "Concerns in Clinical Pastoral Education." The Rev. Paul Tillich will address the opening session (8:00 P.M., Friday) on "The Theology of Pastoral Care." The Rev. A. T. Mollegen will be Chairman of this session, and discussants will be The Rev. James M. Gustafson, Earl A. Loomis, M.D., and The Rev. William S. Oglesby.

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The Saturday 9:00-12:00 session, under the chairmanship of The Rev. Ernest E. Bruder, will consider, "The Goals of Clinical Pastoral Education," with papers by The Rev. Messrs. Robert C. Leslie and Seward Hiltner. Discussants will be The Rev. Messrs. Edward J. Mahnke and Wayne E. Oates, and a representative of the American Association of Theological Schools.

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The 1:00-3:00 P.M. Saturday session will be presided over by The Rev. Paul E. Johnson and will deal with "The Selection and Preparation of Students for Clinical Pastoral Education." The Rev. Barton M. Lloyd will present the paper, and discussion will be by The Rev. Messrs. James H. Burns and Thomas H. McDill.

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From 3:00-5:00 on Saturday, again under the chairmanship of The Rev. Mr. Johnson, the concern will be with "The Evaluation of the Students' Training Experience in Relation to the Seminary Curriculum." The presentation will be by The Rev. Carroll A. Wise, with discussion by The Rev. Messrs. Rollin J. Fairbanks and Charles A. Sullivan.

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At 7:30 Saturday evening, The Rev. Carl R. Plack will present the "Report from the Committee of Twelve," The Rev. Thomas W. Klink presiding.

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Two sessions on Sunday will deal with these questions: "How Are Supervisory Skills Transmitted to New Supervisors?" and "How Is Supervision Actually Carried Out?" Chairman of the morning session will be The Rev. Frederic M. Norstad; the paper will be presented by The Rev. Frederick C. Kuether; and discussants will be The Rev. Messrs. John M. Billinsky, Ernest E. Bruder, and Charles V. Gerkin. The Rev. Wayne E. Oates will preside at the 2:00-5:00 P.M. session. Papers will be read by The Rev. Messrs. Thomas W. Klink and Judson D. Howard, with The Rev. Messrs. Russell L. Dicks, Frederic M. Norstad, and Richard K. Young as discussants.

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The Sunday evening and Monday morning sessions—The Rev. Paul E. Johnson, Chairman—will be given over to the business meeting and consider "Where Do We Go from Here?"

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The Rev. Carl R. Plack, Chairman of the Program Committee, announces the plan to publish the proceedings of the Conference. To help further that goal, there will be a registration fee of $1.00 for the Friday evening session or a fee of $2.00 for the whole Conference, including the Friday evening session.